

Bible - New Testament Gal 10 E f

A NEW
VERSION
Of all the BOOKS of the
NEW TESTAMENT,
WITH A
LITERAL COMMENTARY
On all the Difficult PASSAGES.

To which are added,

- I. AN INTRODUCTION to the Reading of the Holy Scriptures, intended chiefly for Young Students in Divinity.
- II. AN Abstract or HARMONY of the Gospel-History.
- III. A Critical PREFACE to each of the Books of the New Testament, with a general PREFACE to all St. Paul's Epistles.

Written originally in *French*
By Messieurs *DE BEAUSOBRE* and *LENFANT*,
By the Order of the King of Prussia.

Done into ENGLISH, with Additional NOTES.

NUMB. I. (to be continu'd Monthly) contains
An Account of the whole WORK, with part of the INTRODUCTION.

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VERSION

OF ALL THE BOOKS OF THE

NEW TESTAMENT

WITH A

LITERAL COMMENTARY

ON ALL THE DIFFICULT PASSAGES

TO WHICH ARE ADDED

I. A full and complete history of the Holy Scriptures.
II. An Abridgement of the Gospel History.
III. A Critical Examination of the Books of the New Testament, with a general Preface to all St. Paul's Epistles.



Which originally in French

By Messieurs DE BEAUSOBRE and L'EVANT.
By the Order of the King of France.

Translated into English with Additions and Notes.

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LONDON:

Printed by W. Baskett, at the Close in Strand, near St. Dunstons Church, and at the Close in the Strand, near St. Dunstons Church.
(Printed for the Author.)

ment: A French Commentary on all the difficult Passages, with
a General Preface to all St. Paul's Epistles, and a Critical Preface
to each Book in particular.



displeased up and down in the Works of the Learned, brought to
light and handled in one Treatise. It was chiefly intended for
Students in Divinity, who, for the Opportunity of per-
haps the Ability of coming at those necessary Words, and
of the many Customs as well as necessary Points here directed.

THE TRANSLATOR'S PREFACE.



*THE Authors of this incomparable Version and
learned Commentary having given a particular
Account, at the End of the Introduction, of each
Branch of their Work, the Translator has thought
fit to prefix, by way of Preface, the Substance
of what is there said, that the Reader may be-
fore-hand have a just Notion of the Nature of
the whole Undertaking.*

*It having been represented to the late King of Prussia, that,
the French Versions of the Holy Scriptures being, by Length of
Time, become obsolete and unintelligible, it was necessary either
to make a new Translation, or revise the old ones; he was pleas'd
to cast his Eyes on Messieurs De Beaufobre and Lenfant, as the
properest Persons to do the Publick that important piece of Ser-
vice. Accordingly, they jointly set about this Work, by the King's
express Order, and after some Tears compleated the Whole, con-
sisting of the following Parts; An Introductory Discourse to the
Reading of the Scriptures; An Abstract or Harmony of the Go-
spel-History; A New Version of all the Books of the New Testa-*

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of a Translator ought to be to express the *Thoughts*. Thus a Man may be a good *Grammarian*, and at the same time a wretched *Translator*.

Nothing is more common than for the same Words, in the Mouths of *different Nations*, to have *different Significations*. In this Case to consult your *Dictionary* would be a certain Means to put you wrong as to the *literal Sense* of an Author. For Instance, were we to render the Greek word *Scandalizein* by the English Word, to *Scandalize*, we should be far from expressing the meaning of the *sacred Penmen*. For *Scandalizein* in Greek signifies to *lay a snare, to put an obstacle in the Way, to dishearten, to cause to waver and fall, &c.* Whereas in English, to *scandalize*, is properly to *speak ill* of a Person, to *defame*, and the like.

3. It often happens that one Author uses a Word in a different Sense from *that* of another. Of this, to *justify* and *Justification* are Instances. In English to *justify a Person*, is, to *speak in his Defence, to clear him from what he is accused of*; whereas in the *Scripture Language*, to *justify*, is an Act of God's Mercy, whereby pardoning our Sins, in consideration of our *Faith* and *Repentance*, he declares us *Just* or *Righteous*, and treats us as such, for the sake of Jesus Christ. There are abundance of Words of the like Nature; the *Sacred Writers* of the *New Testament* forming their *Style* upon the *Hebrew* and *Septuagint Version*, often give a particular meaning to the *Greek Words*. If therefore we were to render such Words by their most usual Signification, we should indeed render them according to the *Letter*, but at the same time should be far from expressing the *Ideas* annex'd to them by the Author. The same Writer also very often uses the same Word in different Senses, not only in different Places, but sometimes in the same Sentence. If we were to render them always by the same Word on Pretence of being *Faithful* and *Exact*, we should, on the contrary, express ourselves in a very *improper* and frequently in an *unintelligible* Manner. The Greek word, for Example, that signifies *Faith* *, is made use of by St. Paul in very different Senses; sometimes he means by it *the being*
per-

* *Πίστις*.

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persuaded of a Thing, sometimes *Trust* or *Relyance* ||, and sometimes the *Object of Faith**, that is, the *Gospel*. As these are very distinct *Ideas*, the Rules of a good Translation require, that in each Place we give the Word *Faith*, the Meaning which is agreeable to the *Context*.

4. It is well known that in *Hebrew*, upon which the *Greek* of the *New Testament* is form'd, there are certain *Expletives*, or superfluous *Particles*, which in that Tongue may possibly have their *Graces*, or at least may not be so disagreeable as in *Ours*. Such is the *Conjunctive Copulative*, *Kai*, *And*, which commonly in the *New Testament* instead of *connecting* begins the Discourse. Hence it is that we meet with such Multitudes of *Ands*, without any meaning at all, and which in the *living Languages* sound very odd. Of the same Nature is the *Adverb*, *Behold* or *Lo*. It often has its Meaning and *Emphasis*, but for the most Part it is a mere *Hebraism* without any particular Signification.

5. As for the other *Particles*, *for*, *but*, *as*, *now*, *then*, &c. the *Criticks* have very well observ'd, that they have not *determinate* Significations, and therefore it would be very wrong to render them always in the same manner. In fixing their Sense, the *Context* and *Connection* of the Discourse must be our Guide. These several Meanings of the same *Particle* are owing to the *Hebrew*, where the *Particles* vary extremely in their Signification** ; but the same Thing is to be met with in both *Greek* and *Latin* Authors.

6. As several may think it strange that in this *Version*, *Thou* and *Thee* are chang'd into *YOU*, it will be proper to remove their Scruples; which can proceed only from their being used and accus'd to the contrary. But such should consider, That no Prescription ought to be pleaded against Reason, and that to speak in a *barbarous* Style in a *polite* Age and Language, is highly unreasonable. Those, who object against this, either forget or don't know that the *Hebrew*, *Greek*, and *Latin* Tongues having no *You* in the *singular Number*, it was impossible for the *Sacred* Penmen to

* Rom. xiv. 23.

|| Heb. xi. 8, &c.

* Rom. iv. 14.

** See Boyle on the Style of the Holy Scriptures. Obj. 3. c. 2.

speak.

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Speak otherwise. The pretended Dignity of *THEE* and *THOU* in the *Gospels*, is to be met with in all the Discourses and Books of those Times, because they could not talk to one another in any other manner. But now-a-days that *YOU* is made use of in the singular Number, when we would speak *handsomely*, and that to say *THOU* is extremely *rude* and *uncivil*, or a Sign of great Familiarity, or of the meanest Dependance, there can be no reason of admitting this indecent manner of Expression in the *Version* of the *New Testament*. What can be more grating than to hear the *Disciples* calling their Lord, *Thou*, and *Thee*, and our Saviour talking to the Apostles as to the meanest of Servants.

It is not the same thing when we address ourselves to God, as when Men are talking to one another. God is infinitely above the little Rules of our *Breeding* and *Civility*, and as the Addresses of the *Faithful* to this *Supreme Being*, are of a *Supernatural Order*, it is proper their Language should in some measure be so too. Upon this Occasion the *Oriental Style* has a certain *Sublimity* in it, which may be much easier conceiv'd than express'd. And if when we speak to Kings in an *Heroick Style*, we find *Thou* has something very Noble, Grand, and Respectful, how much more so when we address ourselves to the King of Kings!

7. In this *Version*, the Translators had solely in View the *Thoughts* of the *Sacred Penmen*, without any Regard to the particular *Explanations* and *Applications* of *Divines*. *Systems of Divinity* are to go by the *Scriptures*, and not the *Scriptures* by Them. To prove a Doctrine by a *Text*, which in its natural Sense proves it not, or does not do it without a strain'd and forc'd Interpretation, is to betray at once both the *Scriptures* and Doctrine too. *Divines*, who go this way to work, expose at the same time the Christian Religion in general and their own Principles in particular. In each *Communion* a Man is oblig'd to adhere to the *Articles*, therein establish'd, but then every one ought to be left free to interpret the *Scriptures* by the same Rules that are necessary for explaining any other Book whatsoever. Besides, when a Doctrine is prov'd by several express *Texts*, or by one such, to endeavour to prove it by Passages quite foreign to the Purpose,

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Purpose, is unfair Dealing, a *pious* Fraud very blame-worthy, or at least shows such a strong Prejudice and blind Obstinacy, as can never make for the Credit of any Sect or Party. *Calvin* was a truly *Orthodox* Divine. But he ingenuously disclaim'd both the *Antients* and *Moderns*, when in Proof of certain *Mysteries* they alledg'd *Texts*, which in his Opinion had no manner of Relation to the Matter in hand. However, the like Liberty is not here taken, but without confuting any particular Explanation, our Authors have laid it down as a Law, to represent the *Text* just as it is, and to leave every one at Liberty to judge of the *Truths* therein contain'd.

8. There are two sorts of *Hebraisms* in the *New Testament*. Some there are, which all the world understand, having been accusom'd to them; but there are others, which wou'd be unintelligible, if not explain'd. The First of these are preserv'd, in order to give the *Version* the Air of an *Original*, which is essential to a good Translation. The others have an [*English*] Turn given them, and the *Hebraism* is mark'd in the *Comment*. For Instance, as it is usual in all Languages, as well as in *Hebrew*, to term the *Disciples* or *Followers* of any Person, his *Children*, this Expression is retain'd, as the *Children of God*; and the *Children of the Devil*. The *Hebrews* say, to eat *Bread* (a), when they wou'd express *eating* in general or *making a Meal*. Now this *Hebraism* cannot be render'd literally without Ambiguity. Again, for *the Edge of the Sword*, they say, *the Mouth of the Sword* (b), which is unintelligible in *English*. For a *Thing* they say, a *Word*; for *Posterity*, they say, *Seed*; for a *Tree*, they say, *Wood*; and make use of the *Word*, to *answer*, in the beginning of a Discourse, before any Person has spoke. It is evident in these and the like Cases the *Hebraism* must be dropt, and the Author's Meaning, not his Expressions, must be kept to. To give the *Version* a certain *Oriental* Turn, natural to the *New Testament*, all the *Figures* are carefully preserv'd, as far as Perspicuity and the Purity of Language will admit. There are several *Ellipses*, that is, *Words understood*, which it was necessary to supply; and several *Enallages*, or Changes of *Tenses* and *Persons* which cannot be imitated without *Barbarism*, and leaving

(a) John xiii. 18. (b) Luke xxi. 24.

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the Sense obscure, equivocal, and sometimes entirely wrong (a). In fine, there are several Allusions to Words, which are very seldom capable of being translated from one Language to another. This is done where the Words in our Language wou'd bear it, for instance, *let the Dead bury their Dead*, which is a sort of an *Enigmatical* Expression, the understanding whereof depends on the taking the word *Dead* in two different Senses.

To conclude, nothing has been omitted to keep up the *Character, Genius, and Stile* of the *Sacred* Penmen, as far as was consistent with preserving their Sense. If there are any *Supplemental* Words, they are no more than the *Text* necessarily requires. They, for whom the *Sacred* Writings were at first design'd, supplied without any Difficulty the Words that were wanting, being us'd to that way of Expression. But our Language will not admit of any of these *Ellipses*. All *Modern* and *Affected* Expressions are carefully avoided, and tho' the *familiar* and *popular* Stile of the *Evangelists* is closely imitated, yet is it done without descending to any *Mean* or *Low* Expression. There is a *Nobleness* in the *Simplicity* of the Language of the *Sacred* Authors, which distinguishes them in an eminent Manner from *common* Writers, and no Endeavours have been wanting to follow them in that Particular.

IV. The NOTES.

The *Notes* were design'd for the following Uses. 1. They show the Difference between the [*English*] and *Greek*, to the end they, who understand the *Original*, may the better judge of the *Faithfulness* of the Translation. 2. They serve to clear up the *literal Sense*, when any Obscurity occurs. 3. They describe the *Places, Persons, and Usages*, spoken of or alluded to, as well as explain the *Proverbial Sayings, Ways of Expression*, and the like, the Knowledge whereof give great light to the Meaning of a Passage. For instance, our Saviour prefers the *Whiteness of the Lilly*, before all the Magnificence of *Solomon's Royal Robes*,

(a) See Luke xiii. 34. Matt. xxiii. 37.

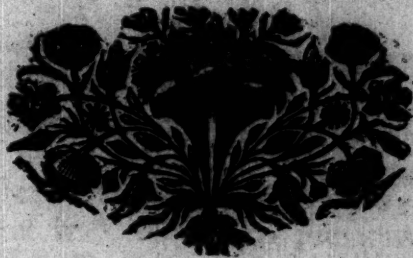
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Now the *Beauty* and *Force* of this Comparison are much more Conspicuous, when we are told, the *Robes* of the *Eastern* Princes were *White*. 4. When a Passage may be render'd several ways, or is not understood in the same manner by Interpreters, the different Senses are taken Notice of in the *Notes*, and either *that*, which is thought the Best, is remark'd, or the Reader is left to judge for himself, when the Case is doubtful. . 5. The *various Readings*, that make any Alteration in the *Sense*, are set down. 6. Our Authors candidly own, they know not the meaning of some Passages. They lay nothing down for certain but what appears so, and what they can't rationally explain, they leave as they found it, doubtful and obscure. It is impossible, a Work of so great Antiquity, should be every where equally clear, since we are depriv'd of many *Helps*, which would have given great light into several difficult Places. It is sufficient that every Thing, relating to our *Faith* and *Morals*, is deliver'd with all imaginable Plainness and Perspicuity.

V. The PREFACES.

As there will be an occasion to mention the *Prefaces* to each Book of the *New Testament*, in the Introduction, the Reader is refer'd thither, in order to avoid Repetition.



A N



AN
INTRODUCTION
TO THE
READING
OF THE
NEW TESTAMENT.

PART I.



OD having been pleased to make use of the *Ministry* The previous of Men, in revealing to us his *Will*, and transmitting Knowledge of to Posterity the *Divine Oracles*; a *general Know-* several Things ledge, at least, of several previous Articles, is abso- is necessary to lutely necessary for a right understanding the *Holy* the under- *Scriptures*. We must know, for instance, the *Time* standing the and *Country*, the *Sacred* Penmen lived in; their *Language* and *Character*; the *Religion*, *Manners*, *Customs*, and *Usages* of the People with whom they conversed; and many other Particulars, taken notice of hereafter.

B

Tho'

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THO' there be this material Difference between the *Sacred* Writers, and all others, of what Character soever, that the *First* having been inspired by the Spirit of God, their Authority is *divine*, and consequently *infallible*, beyond all *Contradiction*, as well as beyond all *Parallel* and *Comparison*; yet in explaining both *Sacred* and *Profane* Authors, the same Rules of *common Sense* must be observed: we must have recourse to *Study* and *Meditation*, we must call in the Help of *History*, *Chronology*, *Geography*, and *Languages*; in a word, of what the *Learned* term *Criticism*, or the *Art of Judging* of Authors and their Works, and of arriving at the true Sense of them. This Method is absolutely necessary for the understanding both the *Old* and *New Testament*; but then there is this Difference between them, that the *New* having succeeded the *Old*, and been, as it were, the Accomplishment of it, the *Sacred* Writers of the *Former* have borrow'd the Language of the *Latter*, have perpetually alluded to it, and applied the *Predictions* to the *Events* of their own Times, in imitation of their Divine Master, who always referred back to that Source. So that in order rightly to understand and explain the *New Testament*, one ought to be *well* read in the *Old*, and have a true Notion of the State of Things in the Days of the *Evangelists* and *Apostles*.

THESE are the Reasons that have induced us to compose this Discourse, as an *Introduction to the Reading of the New Testament*. It is indeed true, that all Things necessary to Salvation, are clearly and plainly revealed, and therefore such Persons as have neither the Leisure nor Opportunity of improving themselves in such Parts of Learning as are before mention'd, have yet this Comfort and Satisfaction, that they may easily find and discover all *saving* Truths without much Study and Application; as, on the other hand, they are entirely without Excuse, if they neglect to *search the Scriptures* on pretence of Ignorance or Inability. However, it must be own'd, when we come to a close and thorough Examination of the *Holy Scriptures*, we shall, unless furnished with the Knowledge of the Particulars above-mention'd, be continually liable to Mistakes, imagine we understand what we have no Notion of, or, at best, but a very imperfect one, and find ourselves puzzled and put to a stand at every turn. For want of these Helps, the *Scriptures* are frequently ill understood, and ill explain'd. Some put *abstracted* and *metaphysical* Senses on Passages, that contain *plain* and *simple* Truths, and express'd in *common* Terms. Others
having

having learnt a *System of Divinity*, instead of explaining Scripture by Scripture, by considering the *Context* and *parallel* Places, wrest the Word of God to their pre-conceiv'd Opinions. Others again, having regard only to the *modern* Languages, Customs and Manners, cannot but mistake the Meaning of the *inspired* Writers, for want (if I may so say) of conveying themselves back to the Time *when*, and Country *where*, the *Sacred Penmen* wrote. Hence it comes to pass, that the Holy Scriptures, and the Christian Religion, are so disfigured, as hardly now to be known in the *Schools* and *Seminaries* of Learning; where the Heads of young Students are filled with a thousand chimerical Notions, entirely unheard of by the *Evangelists*. In order to remedy these Inconveniencies, we shall endeavour to give a general Knowledge of what is necessary for the more profitable Reading the *Holy Scriptures*, especially the *New Testament*.

I. As God designed, and had accordingly revealed it to the World by his Prophets (a), that the Gospel should be preached to the *Jews* first; so was it natural, and even necessary for JESUS CHRIST to chuse at first *Disciples* or *Apostles* out of the *Jewish* Nation and Religion. It was moreover requisite that they should be *mean* and *illiterate* Persons, not only for the greater Manifestation of God's Glory, but because of that Spirit of Pride and Incredulity, which reigned among the Rich and Powerful, and rendered the Precepts of the Gospel odious in their eyes, as they were inconsistent with their Prejudices and Passions. But tho' the Apostles were *mean* and *illiterate*, it must not from thence be concluded, that they were entirely destitute of Learning and Judgment, or of such Improvements as were necessary to qualify them for the Discharge of their glorious Function. Tho' their Discourses are commonly expressed in a plain and familiar manner, yet you may frequently discover in them such Eloquence and Sublimity, as could not have proceeded from Men of no Education: Tho' they are sometimes guilty of Failings, as Unbelief, Ambition, Presumption, and the like; yet it may be said in their behalf, that it proceeded not so much from their own, as the general Temper of their Nation. Nor let it be thought a Disparagement to the Apostles, that some of them had learned, and followed Handy-Crafts; for it may rea-

The Gospel was to be preached to the Jews first, and by Jews

(a) Isa. ii. John iv. Acts xiii. 46.

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sonably be inferred from the Instance of *Joseph*, who, tho' he was descended from the Royal Family of *David*, was yet a Carpenter; and from that of *St. Paul*, who, notwithstanding his being a *Rabbi*, and a Citizen of *Rome*, had learnt *Tent-making* (b); that mechanical Employments were not inconsistent with Learning, or accounted a Disparagement (c). Tho' *St. John* was a Fisherman, yet there are several Passages in his Gospel, whereby we may be convinced that he was versed in the mystical Writings of the *Jews*; and had even some Tincture of the *Grecian* Philosophy. Which last will appear the more probable, if it be consider'd, that this Apostle lived for a considerable time in *Asia*. The Office of a *Publican*, which was that of *St. Matthew*, was indeed looked upon as scandalous among the *Jews*, who were extremely jealous and tender of their Liberty; but it was in such high Esteem and Repute among the *Romans*, that, according to *Cicero* (d), *The Order of the Publicans consisted of the choicest of the Roman Knights, was the Ornament of the City, and the Support of the Commonwealth*. Hence it is evident, that tho' *St. Matthew*, in all appearance, was a *Jew*; yet he could not be of the meanest of the People, since he had been admitted to so considerable a Post. These few Reflections and Instances may serve to shew, how false and groundless the Objections are, that were urged by the *Heathens* against the Apostles, as if they had been a parcel of *weak and silly* Men. Hence also, on the other hand, it is manifest, that they had neither *Learning* nor *Authority* enough, as that the wonderful Propagation of the Gospel throughout the World, could be ascribed merely to their own Power and Wisdom.

HOWEVER this be, in reading the New Testament, we must have always in our Minds, That the Gospel was at first preached by the *Jews*, and in *Judea*, the *Evangelists* and *Apostles* having been all of that Nation; (excepting *St. Luke*, who was born at *Antioch* in

(b) Acts xviii. 3.

(c) "It was a Custom among the *Jews*, of what Rank or Quality soever, to teach their Children some ingenious Craft or Art, not only as a Remedy against Idleness, but as a Reserve in time of want. — We have a memorable Instance of this Custom in those two Brothers, *Obafnai* and *Chanilai*, whose Story *Josephus* relates at large: — tho' they were Persons of Note, they were nevertheless put with a Weaver to learn the Trade, which, says the Historian, was no Disparagement to them, (*τοῖς ἀπὸ τοῦ ἀρχιερέως τοῖς ἐργαστοῖς, &c.*) *Rabbi Jose* was a Currier, or a Leather-dresser; *Rabbi Johanan* was a Shoe-maker, and from thence surnamed *Sandalar*, &c." *Mr. Falle's Sermon on Acts xviii. 3. p. 12, &c.*

(d) — *Flos equitum Romanorum, ornamentum civitatis, firmamentum reipublice Publicanorum ordine continetur. Orat. pro Plancio.*

Syria,

Syria, and concerning whom it is not well known whether he was a *Jew*, or a *Heathen*, when he embraced the Christian Religion. It is very likely that he was a *Heathen* by birth, but a *Jewish* Proselyte, as we have observed in our Preface on his Gospel, and in St. *Paul's* Epistle to the *Colossians*. For this reason, we meet, in the *New Testament*, with frequent Allusions to the *Jewish* Customs and Ceremonies. Their *Proverbs* and *Moral* Sayings are often made use of; and for want of being acquainted with the Style of the inspired Writers, we are apt to be at a loss, and look for Mysteries where there are none, by understanding *literally* what is only an *Allusion* to some Custom or Saying of the *Old Testament*.

THE Author of the *New Covenant* proceeded in the same manner as the Legislator of the *Old* had done before. God's design in giving the Children of *Israel* a Law, being to distinguish them from the rest of the World by a particular kind of Worship; he adapted, in the best manner that can be conceived, the *Ordinances* he gave that People, to their State and Circumstances. Whatever might lead them into Idolatry, That he forbid upon the severest Penalties. But lest they should, at the same time, have an Aversion for the Religion he instituted, he was therefore pleased to appropriate to his Worship, some of the *harmless* Customs and Ceremonies that were received among those Nations, whom the *Israelites* had conversed with. The same Method was observed by JESUS CHRIST in his establishment of the Religion, which he revealed to Mankind. Tho' Circumcision was a Seal and Token of the antient Covenant; yet the Mediator of the New was circumcised, that the *Jews* might have no manner of pretence for rejecting him: And, for the same reason, all other things relating to him were perform'd according to the Law of *Moses*. The Baptism of *John* assured Men of Pardon, provided they repented of their Iniquities. The Son of God had undoubtedly no need of it; yet we find that he desired to be baptised, not only that he might thereby authorize the *Ministry* of his Forerunner, but more especially, that he might by this means *fulfil all righteousness*; i. e. omit no Custom that was practised by the *Jews* (e). JESUS CHRIST being the Accomplishment of the Law, it consequently ceased to be in force at his coming: But as it was not then a proper time to reveal this *Mystery*, our Saviour therefore observed the Law with great exactness, and

(e) Matth. iii. 15.

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even constantly went up to *Jerusalem* at the *solemn Feasts*. If he is sometimes accused of breaking the *Sabbath*, he answers all Objections of that kind, with such Reasons and Instances as ought to have convinced at once those that made them, that they were guilty both of *Calumny* and *Superstition*. From these several particulars it appears, how necessary it is, for the right understanding of the *New Testament*, to be furnish'd with such parts of *Learning*, as have been mention'd above.

*The State of
Mankind, and
of the Jewish
Nation in par-
ticular, at the
time of our
Saviour's ap-
pearance.*

II. THE Condition Mankind was in, at the time of *JESUS CHRIST's* Appearance in the World, may very fitly be represented under the Idea of a Person afflicted with a deadly Distemper; and the coming of our blessed Redeemer be consider'd as the critical Time, which was to decide either the Death or Cure of that diseased Person. What therefore *John* the Baptist said of the *Jewish Nation*, that *the Ax was laid unto the root of the Tree* (f), hath, in other words, been said by *St. Paul* (g), of all the Inhabitants of the World. The best part of the Universe was *without God* (h); *Idolatry*, which then generally prevail'd, being the most inexcusable sort of *Atheism* (i), because not content with not acknowledging the true God, it render'd to Creatures a Worship that was only due to the Almighty Creator of all things. It is indeed no wonder, that since the Heathens worshipped for their gods Monsters of *Uncleanness*, and of all kinds of *Injustice*, they should give themselves up to the most enormous Vices, as we are told by *St. Paul* they did (k). But, on the other hand, the *Jewish Nation*, that had been so highly favoured by Almighty God, was neither more holy, nor less vicious than the rest of the World, as the same Apostle observes in several parts of his Epistles (l). We do not find indeed that they were ever guilty of *Idolatry* after their return from the *Babylonish Captivity*. But they had fallen into several other heinous Crimes, whereby they no less deserv'd the Wrath of God, or the Compassion of the great Lover and Physician of Souls. Tho' God had, by a very special favour, committed his holy Oracles to them, yet they had been so ungrateful as to slight and neglect so valuable a Treasure. For after the Gift of Prophecy ceased among them, and their *Rabbins* and *Scribes*

(f) Matth. iii. 10. (g) Rom. i. 18. (h) Eph. ii. 12. (i) Ibid. ἄθεοι ἐν τῷ νόμῳ
(k) Rom. i. 21, &c. (l) Ibid. ii. 17, 24. iii. 9. Ephes. ii. 3. Titus iii. 3.

came to interpret and comment on the *Sacred Writings*, they adulterated them to that degree, that they rendred them of none effect by their false *Glosses*, and foolish *Traditions* (m). They made the Essence of their Religion to consist in Ceremonies, while they trod under foot the weightier Matters of the Law, and their Worship was resolved into a Set of formal Shews and hypocritical Pageantry. Puffed up moreover with Arrogance and Pride at this their specious Outside, and for having a Law, which would indeed have promoted their Glory and Happiness, if they had stuck to the true Sense of it; they fancied they had a Right to hate and despise the rest of Mankind, with whom they agreed in no one Point, but in an extreme Corruption of Manners. Those Authors that are most jealous of the Glory of the *Jewish Nation*, for instance, *Josephus*, have given a most shocking Description of it, in this respect.

THE Account we have here given of the Moral State of the *Jews*, affords us an occasion of admiring the excellent Method ^{The Necessity of a Fore-} God was pleased to follow, when he sent his Son into the World. For hence it is evident, that it was absolutely necessary the *Messiah* should have such a *Fore-runner*, as *John the Baptist* was. Before any Precepts can be instilled into Men's Minds, it is proper that the Errors and Prejudices which they labour under, should be removed; to the end that the Obedience, which they render to God, may be the Effect of Deliberation and Choice: But when their Corruption is come to an exorbitant height, and their Understandings are clouded with a thick Darkness, we must create in them a *new Heart*, and disperse all the Obstacles, which prevent them from admitting the Light of the Truth. Before our *Lands* are sown, they must be grubbed, cleared and plowed. Above all, the Doctrines of the Gospel were of that nature, that they could not be received but by Persons well disposed, because they were contrary to all the Passions and Prejudices of Men, and especially to the Pride and Sensuality of the *Jews*. This made JESUS CHRIST say to them (n), *Men loved Darkness rather than Light, because their Deeds were evil*. And in another place, *How can ye believe, which receive Honour one of another* (o)? It was then suitable to the Dignity of the Son of God, and expedient for the Interest of the *Jews*, that JESUS CHRIST should

(m) Matt. xv. 3, 4, 5, &c.

(n) John iii. 19.

(o) Ibid. v. 44.

have a Fore-runner, that might go before him in the [Spirit and Power of *Elias*, to prepare the Way of the Lord. For, if notwithstanding all this, our blessed Saviour met with so much Obstinacy among the greatest part of the *Jewish* Nation, is it not very probable that it would have been universal, had it not been for the Preaching of *John the Baptist*? This Method was, in short, absolutely necessary either to bring about the Conversion of the *Jews*, or that they might be entirely without excuse, if they persisted in Impenitence and Unbelief.

THE extreme Corruption of that People, and the great Care God was pleased to take, of removing all the Obstacles, that might any way prevent their Conversion, helps us moreover to discover the reason why JESUS CHRIST made use sometimes of very harsh Expressions, when he addressed himself to them, and particularly to the *Pharisees*. It is somewhat shocking to find, at the Entrance of a Dispensation full of *Grace* and *Mercy*, the blessed Author of it, who was certainly the meekest Person upon Earth, using very hard, and seemingly injurious Words; as when he calls the *Jews*, an *evil and adulterous Nation* (p), and stiles the *Pharisees* *Hypocrites*, a *Generation of Vipers*, that presumed to set their *Traditions* and *Maxims* above the *Law* of God. But our Wonder ceases, when we consider that the last Stroke was now to be given, and no more Measures were to be taken with a People, that had so shamefully slighted and abused all the Means which God had used for their Conversion. For, 1. They had the Predictions of the Prophets, wherein were set down the Characters of the *Messiah*; and that the greatest part of them agreed to *Jesus of Nazareth*, is what they did not deny. 2. *John the Baptist* was come with the same Spirit and Power, as had been foretold by the same Prophets; he had exhorted them to Repentance, and warn'd them that the *Messiah* was at hand. 3. JESUS CHRIST came at the very time the *Jews* professed to be in expectation of their *Messiah*, and appeared with all the *external* and *internal* Marks, wherewith he had been described. But they rejected him, as they had done before *John the Baptist*, and made them both alike the Objects of their Derision and Calumnies. So far certainly ought we to be from wondring at the heavy Censures which JESUS CHRIST passes upon a People so wickedly inclined; that, on the

(p) Matt. xii. 34. 39.

contrary, we shall, upon a due examination, find his Language to them had an equal mixture of Kindness and Severity. These few Reflections may serve to clear up several Passages in the Gospel; but we must descend to a more particular Account of the Jewish Nation, and go on from their *Manners* to the consideration of their outward *State* or *Polity*.

III. WE may consider the *Jews* with regard both to their *Civil* and *Ecclesiastical* State. The *Jewish* Nation in general was the Posterity of *Abraham*, *Isaac*, and *Jacob*. This the Scripture often takes notice of, to distinguish the People of God from the Posterity of *Ishmael*, who was also the Son of *Abraham* by *Hagar*. The *Jews* were also named *Israelites*, or the *Children of Israel*, which was the Sir-name of *Jacob*; that they might not be confounded with the Descendants of *Esau* the Brother of *Jacob*, and Son of *Isaac*. They were moreover called *Hebrews*, either from *Heber* one of *Abraham's* Ancestors, or from a *Hebrew* word of the same Sound, that signifies *passing* or *crossing over* (a); because *Abraham* passed over the River *Euphrates*, when in obedience to God's command, he came from *Ur* of the *Chaldees* into the Land of *Canaan*. After the carrying away of the *ten Tribes* into Captivity, the two remaining *Tribes* were most commonly known by the name of *Jews*, [*Judæi*] so call'd from the Tribe of *Judah*, which remained in possession of the Regal Authority, and out of which the *Messiah* was to be born: Perhaps this Name was not given them till after their return from the *Babylonish* Captivity.

Of the Political and Religious State of the Jews.

NEVER did any Nation receive more extraordinary Favours from the hand of God, and never did any one render it self more unworthy of them. God had no sooner brought them out of *Egypt*, with a strong Hand, and a stretched out Arm, but their Ingratitude appear'd by their Idolatry and continual Murmurings in the *Desert*. When the Descendants of these Rebels were put in possession of the *Land of Promise*, they follow'd the Steps of their Fore-fathers, turn'd Idolaters, and proceeded to that unbridled Licentiousness, as to prefer *Anarchy* before the Government of God's own establishing. God deliver'd them up frequently to the Fury of their Enemies, as a punishment for their Crimes, and to

(a) פָּרָץ Transitus, trajectory.

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make them see the Error of their Ways. He raised up from time to time *Deliverers*, which were so many *Fore-runners* of the great *Redeemer* of Mankind. Uneasy at having God for their King, and weary of being govern'd by his *Judges*, they demanded a King to judge them like other Nations; fulfilling thereby, tho' undesignedly, the Purposes of the Almighty, who had ordain'd that the *Messiah* should be born of a *Royal Family*. They obtain'd their Request, and yet made an ill use of that Favour. After the Death of *David*, who was a Type of the *Messiah*, and to whose Family God had annex'd the *Regal Authority*, because out of it was the *Christ* to be born, *Ten Tribes* revolted against *Rehoboam*, and chose for their King *Jeroboam*, of the *Tribe of Ephraim*; a Revolt permitted by God as a Punishment for *Solomon's Idolatry*.

The Captivity
of the Ten
Tribes.

This Schism, which lasted above two hundred Years, ended at last in the Captivity of the *Ten Tribes* (a) which were carried away by *Shalmaneser* into *Assyria* and *Media*; whereby were executed the *Judgments* of God against that Nation. It doth not appear from History that they ever returned into their own Country, at least all of them, tho' we find it asserted by some *Modern Jews*, and ancient *Fathers* of the Church (b). It is true that mention is often made in the *New Testament* of the *twelve Tribes* (c), and that *St. James* directs his *Epistle* to them: but it cannot be concluded from these passages, that they were then gathered together: All that can be infer'd from them, is, that they were still in being. Perhaps the whole Body of the *Jewish Nation* retained the name of the *twelve Tribes*, according to the ancient Division, as we find the Disciples called *the Twelve*, after the Death of *Judas*, and before the Election of *St. Matthias* (d), as we have observ'd on the *Epistle* of *St. James*. There were moreover *Jews* enough of the *Ten Tribes* mixed with *That of Judah*, or dispersed in several parts of the World, to give the *Sacred Writers* an occasion of speaking of the *twelve Tribes*, as making but one *Body* with the *Jewish Nation*. What *Josephus* says concerning the *Samaritans* (e), that they stiled the *Jews* their Brethren, as long as they were prosperous, and called themselves the Posterity of *Joseph*, gives us reason to believe that there was abundance of *Israelites* among them, since the *Cutheans* could

(a) 2 Kings xvii. 6, 7. (b) See Dr. Hody de vers. 70 Interpr. p. 79. (c) Matt. xix. 28. Luke xxii. 30. Acts xxvi. 7. James i. 1. (d) John xx. 24. (e) Joseph. Antiq. l. ix. c. 14. and l. xi. c. 8.

have

have had no manner of Pretence for saying any such thing; and accordingly he expressly says elsewhere (f), that in the time of *Alexander the Great*, *Samaria* was peopled by *Jewish* Deserters. The same *Historian* relates upon the Authority of *Aristeas* (g), that the High-priest *Eleazar* sent *Ptolemy Philadelphus* King of *Egypt*, six Men out of each *Tribe*, to make that *Greek* Translation of the Holy Scriptures which goes by the name of the *LXX*: from which it is evident that there was a considerable Number of *Jews* of the *ten Tribes* mix'd with those of *Judah* and *Benjamin*. We own that this account of the Version of the *LXX*, is justly look'd upon, as a Forgery, as we shall have occasion to shew hereafter. But then, unless it had been true that there were at that time a great many *Israelites* of the *Ten Tribes*, among those of *Judah* and *Benjamin*, the Falschood would have been so very palpable, that every one could have discovered it. *Josephus* tells us in the same place, that *Ptolemy* informed the High-priest *Eleazar* by Letter, "That there were great Numbers of *Jews* in *Egypt*, that were brought Captives thither by the *Persians*." A Heathen Author (h) quoted by *Josephus*, affirms that the *Persians* had carried several thousands of *Jews* into *Babylon*, from whence it is natural to conclude, that a considerable Number return'd home with the others, when they were set at liberty by *Cyrus*. But without having recourse to the Authority of *Josephus*, we are assur'd from Scripture that the *Ten Tribes* were not confin'd to *Persia* or *Media*. For it appears from the II^d Book of *Chronicles* (i), that in the Reign of *Jotham*, there were great Numbers of *Israelites* in *Palestine*, and particularly of the Tribes of *Simeon*, *Manasseh*, and *Ephraim*, since the *Lewites* collected Money from them for repairing the Temple. It may also be inferr'd from the IXth Chapter of the 1st Book of *Chronicles* (k), where we find the *Israelites* distinguished from the *Jews*, and mention made of the Tribes of *Ephraim* and *Manasseh*, that several Persons belonging to the *Ten Tribes* fled into *Judea*, when the rest of their Countrymen were carried away Captive. The Prophet *Jeremiah* (l) when he foretold the return from the *Babylonish* Captivity, declared likewise, that at that time, the Children of *Israel* should come, they and the Children of *Judah* together, and

(f) *Joseph. Antiq.* l. xi. c. 8. (g) *Id.* l. xii. c. 2. (h) *Hecataeus ap. Joseph. contra Appion.* p. 1049. (i) *2 Chron.* xxiv. 9. (k) *1 Chron.* ix. 3. (l) *Jer.* l. 4.

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seek the Lord their God. The same thing is further evident from the Gospel. *Anne* the Daughter of *Phanuel*, mentioned by St. Luke (m) was of the Tribe of *Aser*. St. Matthew says (n) that Jesus Christ went and preached in the borders of *Zabulon* and *Nepthalim*, that it might be fulfilled which was spoken by *Esaias* the Prophet, saying, *The land of Zabulon, and the land of Nepthalim hath seen great light.* It may indeed be said that the Tribe of *Judah* and the remains of that of *Benjamin* took possession of these Countries after their return from the Captivity. But this Opinion cannot well be reconciled with the contemptuous manner with which the *Jews* treated the *Galileans*, and their extreme Aversion of the least Mixture with the *Gentiles*. It is manifest from the whole Tenour of the Gospel, and the Testimony of *Josephus* (o), that tho' the *Galileans* professed the Jewish Religion, and had some Dealings with the *Jews*, yet that they were look'd upon by the latter as Persons of a quite different Character from themselves. It is moreover evident from the same Authors, that *Galilee* was a very populous Country, which could not possibly have been, if it had been peopled only by Colonies sent thither from the Tribe of *Judah*, whose Country was large enough to hold them All. It is then very probable, that the Cities of *Galilee* were peopled with such of the Ten Tribes, as remained in the Land, or had returned thither from several parts, upon different Occasions.

The Captivity
of the Tribe
of Judah.

The Tribe of *Judah* did not continue more faithful to God, than *Samarita*, the Metropolis of the Kingdom of *Israel* had done. Accordingly they were alike severely punished for their Disobedience, by being (p) often delivered into the hands of their Enemies, and at last all carried away captive by *Nebuchadnezzar*, in the 19th Year of his Reign. *Nebuzaradan*, the Captain of his Guard, having taken and destroyed the City and Temple of *Jerusalem*, carried away *Zedekiah* the last King of *Judah*, captive to *Babylon*, with such as survived their unhappy Country, excepting some of the poorest, whom he left to dress and till the Ground. Their number must notwithstanding have been pretty considerable. For they are stiled a *People*; they inhabited several Towns; and *Nebuchadnezzar* appointed a very famous Man for their Go-

(m) Luke ii. 36. (n) Matt. iv. 13. 15. 16. (o) Joseph. de Bell. Jud. I. iii. c. 2
(p) 2 Chron. xxxiii. 4. xxxvi. 6. 17. 2 Kings xxiv. xxv. Jer. lii.

vernor,

vernor, since all the *Jews*, who had fled for Refuge among the *Moabites*, *Ammonites*, *Idumeans*, and other neighbouring Nations, came and implored his Protection. As soon indeed as this President had been barbarously murdered by the treachery of *Ishmael*, the greatest part of them, being afraid of falling into the hands of the *Chaldeans*, went down into *Egypt*; tho' God had given them an express Prohibition to the contrary by his Prophet *Jeremiah* (q), because he was desirous of keeping together these remains of *Judah*.

HOWEVER this be, after the Captivity of *Babylon* had lasted seventy Years; according to the Prophecy of *Jeremiah* (r), it ended with the Empire of the *Chaldeans*, which was destroyed by *Cyrus* the Founder of the *Persian* Monarchy. This Prince, being mov'd thereto by God, in a special manner, signalized the first Year of his Reign over the *Babylonians*, by his Edict in favour of the *Jews*; fulfilling thereby the Prophecy of *Isaiah* (s), which as *Josephus* pretends (t), *Cyrus* himself had read. Thus much is plain from *Scripture* (u), that he acknowledges, it was by God's order, he set the *Jews* at liberty, and caused the City and Temple of *Jerusalem* to be rebuilt. However, this Work was but just begun during the Life-time of *Cyrus*, wholly taken up with his War against the *Massagetae*, wherein he fell. It was afterwards interrupted and stopp'd (x) for several Years, under the Reigns of some of *Cyrus's* Successors, by the Treachery and Calumnies of the *Samaritans* or *Cuthaeans*, the profess'd and perpetual Enemies of the *Jews*. So that the Temple could not be finished till the Reign of *Darius* the Son of *Hystaspes* (y), nor *Jerusalem* rebuilt till the time of *Artaxerxes* his Successor, according to the Opinion of the most famous *Chronologers*. About these times prophesied *Haggai*, *Zechariah*, and *Malachi* the last of the Prophets, with whose Writings the *Jewish Canon* ends. This is necessary to observe in relation to the *New Testament*, because neither the *Sacred Authors*, nor *Jesus Christ*, have quoted any other Books but what were in that *Canon*.

THE *Jews* after their return from the *Babylonish* Captivity, remained in subjection to the Kings of *Persia*, till the Time of

(q) Jer. xli. xlii. xliii.

(r) Jer. xxix. 10.

(s) Isa. xlii. 28. xlv. 13.

(t) Jos.

Ant. Jud. l. xi. c. 1.

(u) 2 Chron. xxxvi. 22, 23.

Ezra. i. 1, 2.

(x) Ezra. iv.

(y) Ezra vi. vii. Euseb. Chron.

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Alexander the Great. Though they were tributary to them, yet they enjoyed the free Exercise of their Religion, and were govern'd by *Kings* of their own Nation. *Josephus* relates (x) that *Alexander the Great* being highly incens'd against the *Jews*, because they had refused him Assistance, had resolv'd to go and lay Siege to *Jerusalem*; but that as he was marching towards it, his Anger was immediately turned into a reverend Awe at the sight of *Jaddus* the High-priest, who came out to meet him in his *Pontifical* Robes, and that he granted the *Jews* all the Privileges they required of him. We are not indeed obliged to give Credit to all the fine things, *Josephus* hath advanced in this part of his History. But thus much is certain, that from that time the *Jews* began to *Hellenize* (a); that the *Greek* Tongue, spoken by the *Macedonians*, became more common among them; and that they also embraced some of the Opinions of the *Greek* Philosophers, as the *Transmigration* of Souls, for instance. We find some steps of this Notion even in the *New Testament*, as in *St. Luke* xvi. 23. where there is an Account of the Abode of departed Souls, conformable to the *Grecian* Philosophy, and in *St. John* ix. 2. where we find an Allusion to the *Praeexistence*, and *Transmigration* of Souls. It is moreover evident from the *Apocryphal* Writings (b), from *Philo* (c), *Josephus* (d), and the *Thalmudists*, that the *Jews*, especially the *Pharisees*, had learn'd and followed the *Grecian* Philosophy, ever since their conversing with the *Greeks* under *Alexander the Great*, the *Ptolemies* and *Soleneide* his Successors, who reigned in *Egypt* and *Syria*. After the Death of this illustrious Monarch, the Administration of the Common-wealth of *Israel* came into the Hands of the High-priests, and was sometimes protected, and at other times oppress'd by the *Kings* of *Egypt* and *Syria* its Neighbours, who became successively Masters of it. *Ptolemy Lagus* (e) King of *Egypt* and Successor of *Alexander the Great*, surpris'd *Jerusalem* and carried several thousands of *Jews* with him prisoners into *Egypt*, where they were followed by several others, who were induc'd to go thither, upon account of the great Trust which *Ptolemy* repos'd in them. *Ptolemy Philadelphus* had a great kindness for them, and gave several thousands leave to return into their own Coun-

(x) *Josephus* Antiq. Jud. l. xi. c. 8. (a) See *Euseb. Chron. & Prepar. Evang.* vii. 14. & viii. 10. (b) *Wisdom* vii. 17. (c) *Philo* passim. (d) *Jos. de Bell.* Jud. l. ii. 12. (e) *Id.* Antiq. Jud. l. xii. c. 1.

try. They underwent very great hardships, during the long and continual Wars between the Kings of *Egypt* and *Syria*. But their Religion and State never were in so great danger, after their Return from the *Babylonish Captivity*, as under *Antiochus Epiphanes*. What a terrible Persecution that cruel and impious Prince raised against them, is so well known, that we need not give an Account of it here; nor of the Valour and Heroick Zeal of the *Maccabees*, who then freed them from it. A few Years after, the Regal Authority and the Priesthood were united in *Aristobulus*, the Son of *Hyrcaus* (f), who had shaken off the Yoke of the *Macedonians*, destroyed the Temple of *Gerizim*, sacked several Towns in *Syria*, and forced the *Idumeans* to be circumcised, for which reason they were thenceforward look'd upon as *Jews*. We may observe by the by, that it came likewise to pass about the same time that *Onias*, exasperated at seeing the High-priesthood given to *Alcimus*, who was not of the sacerdotal Race, went into *Egypt*, and got *Ptolemy Philometor's* leave to build a Temple there upon the Model of that at *Jerusalem*. Thus the *Jews* came to have three Temples, that rival'd one another, one at *Jerusalem*, another at *Gerizim* in *Samaria*, built by the Permission of *Darius* and afterward of *Alexander the Great*; and that of *Onias* in *Egypt*.

THE *Jewish* State remained in this Condition till the time of *Pompey the Great*, who depriv'd *Hyrcaus* of his Crown, leaving him however in possession of the Priest-hood, and invested with Princely Power, and made the *Jews* tributary to the *Romans* (g). Thus did the *Jews* forfeit their Liberty, by means of the Factions of those very *Asmoneans*, whose valour had procur'd it for them before (h).

JULIUS CÆSAR having defeated *Pompey*, he continued *Hyrcaus* High-priest, and gave the Government of *Judea* to *Antipater*, an *Idumean* by Birth, but a *Jewish Proselyte*, and the Father of *Herod* surnam'd the Great (i), who was afterwards King of the *Jews*. *Antipater* divided *Judea* between his two Sons, bestowing upon *Phasael*, who was the eldest, the Government of *Jerusalem*; and that of *Galilee*, upon *Herod*, his second Son: who, being naturally Bold and Active, was not long without shewing

Concerning the Herods, and 1st, of Herod the Great.

(f) Jos. Antiq. Jud. l. xiii. c. 19. (g) Lami Appan. Chron. p. 13. (h) Jos. de Bello Jud. l. i. c. 5. (i) Jos. Antiq. xiv. 2. 12.

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the greatness of his Mind; for he clear'd his Country of the Robbers it was infested with, and signalized his Courage against *Antigonus* the Competitor of *Hyrchanus* in the Priest-hood, who was set up by the *Tyrians*. *Mark Anthony* ratified these Regulations of *Antipater*, and gave his two Sons the name of *Tetrarchs*, or *Princes* (k). In the mean time, the *Parthians* having invaded *Judea*, carried away Captive *Hyrchanus*, and *Phasael*, *Herod's* Brother (l). Whereupon *Herod*, giving up all for lost, fled to *Mark Anthony* at *Rome*, who, with the consent of the *Senate*, bestow'd upon him the Title of *King of Judea* (m), which he designed to beg for *Aristobulus* the Brother of *Marianne*, and Grandson of *Hyrchanus*, of the *Asmonean* Family. He kept himself in possession of this Dignity by the help of the *Roman* Arms, notwithstanding the Faction of *Antigonus*, who had the greatest part of the *Jewish* Nation of his side (n). The intestine War that happened upon this Occasion, and lasted for about three Years, brought *Judea* to the very brink of Destruction. *Jerusalem* was taken, the Temple plundered and ravaged, and a dreadful slaughter ensued on both sides. Tho' *Herod* got the better, yet he was not well settled on his Throne, so long as he had the Displeasure of *Augustus* to fear, after the overthrow of *Mark Anthony*, with whom he had sided. However he was continued by *Augustus* in his Government of *Judea*.

If this Prince may be said to have had any good Qualities, his vast Magnificence in Buildings must be reckon'd as one. This manifestly appeared in his founding or repairing of several Cities (o), to which he gave the Names of *Augustus Caesar*, and *Agrippa*; as for instance, *Samaria* which he called *Sebaste* (p), that is *Augusta*; *Turris Stratonis* (q) which he named *Cesarea*, different from that other *Cesarea* which *Philip* the *Tetrarch* honoured with that Name out of respect to *Tiberius Caesar*, and which for that reason is stiled in the *New Testament* *Cesarea Philippi* (r). But the greatest Glory and Ornament of *Herod's* Reign, in this respect, was the building of the Temple of *Jerusalem* anew, which had been rebuilt about five hundred Years before by *Zerubbabel*. The reason he alledg'd for this Undertaking, was, that the second

(k) Id. Antiq. xiv. 23. & de Bell. Jud. l. ii. 8. (l) Id. Antiq. xiv. 25. (m) Id. ibid. c. 26. (n) Dio. Hist. l. 49. p. 463. (o) Jos. de Bell. Jud. l. i. c. 16. (p) Id. Antiq. l. xv. c. 18. (q) Id. ibid. & c. 13. (r) Matt. xvi. 13.

Temple was sixty Cubits lower than *Solomon's* (a). When he acquainted the *Jews* with his Design, they were alarm'd at it, thinking that it would be both difficult and dangerous to put such a thing in execution, and moreover judging it unlawful to meddle with a Temple which God had restor'd to them in so wonderful a manner. Besides, they were afraid that the *Divine Service* would have been interrupted for a considerable time, while this new Temple was a building. But *Herod* remov'd their Fears, by assuring them that the old Temple should remain untouch'd, till all the Materials for the New one were got ready. And accordingly it appears from History, that the *Divine Service* was perform'd all the time the new one was building, or rather the Old one repairing. *Josephus* observes (b), that *Herod* "durst not presume to enter into the *Holy Place* himself, because not being a Priest, he stood prohibited by the Law; but that he committed the Care of this part of the Work to the Priests themselves:" from whence it plainly appears, that Place was not pulled down, but only some Alterations made in it. The same is further evident from the *Gospel* (c), wherein it is said, that *Joseph* and *Mary* went to Jerusalem every Year at the Feast of the *Passover*, which was celebrated in the Temple, and that they went thither with *Jesus Christ*, according to custom (d). Had there been any interruption in that Matter, the *Evangelist* could not have used that Expression. And therefore the *Jews* never make mention of any more than two Temples, looking upon *Herod's*, only as *Zerubbabel's* repair'd, tho' it might justly have been reckoned a new Temple, both upon the account of the magnificent Buildings he added to it, and the rich Materials he used; which whilst the Disciples of *Jesus Christ* were once admiring (e), he took an occasion from thence of foretelling the ruin of that Temple. This Magnificence the Prophet *Haggai* (f) had an eye to, when he declared that the *Glory of this latter House* was to be greater than that of the former. But, notwithstanding all the Beauty and Sumptuousness of *Herod's* Temple, this Prophecy was not fulfill'd but by *Jesus Christ's* coming into it; He, who was the true Temple of God, and of whom that

(a) *Jos. Antiq.* l. xv. c. 14. (b) *Id.* *Ibid.* (c) *Luke* ii. 41, 42. (d) *Matth.* xxiv. Mark xiii. 1. *Luke* xxi. 5. (e) *Hag.* ii. 9.

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of *Jerusalem* was no more than a very imperfect Figure, as *St. Paul* (g) and *Jesus Christ* himself (h) do intimate. How noble soever the Descriptions are (i) which the *Jews* have given us of *Herod's Temple*, yet they unanimously agree (k) that there were several things wanting in it, as well as in that of *Zerubbabel*, which were the chief Glory of the first Temple; that is, the *Ark of the Covenant*, wherein were put the two *Tables* of the Law, with the *Pot of Manna*, and *Aaron's Rod* that budded; the *Urim* and *Thummim*; the *Cloud*, or *Shecinah*, which was a Token of the divine Presence; the *Spirit of Prophecy*; and the Holy anointing *Oyl*. Of all these there were but faint Representations, and imperfect Copies in the second Temple, as is own'd by the *Rabbins* themselves. And therefore *Haggai's Prophecy* was applied to the *Messiah* by the ancient *Jewish Doctors* (l), who say, that the *Glory* of the second Temple consisted in this, that it was honoured with the *Messiah's* presence. *Josephus* tells us (m), that *Herod* set about this Work in the eighteenth Year of his Reign; and finish'd it in the space of nine Years and a half. Which must necessarily be understood of the Walls and main Body of the Building, and not of all its Parts and Ornaments, since the same *Historian* relates in another place, that it was not quite finish'd till the time of *Agrippa the Younger*, the Grandson of *Herod*, that is about sixty Years after the Birth of *Jesus Christ*. We have no reason therefore to be surpris'd at what the *Jews* told *JESUS CHRIST* (n), that *this Temple was forty and six Years in building*, since if we reckon from the eighteenth Year of the Reign of *Herod*, [when he undertook to rebuild the Temple,] to the thirtieth Year of *Jesus Christ*, [in which this Dispute happened between him and the *Jews*] we shall find just *forty six Years*. It is more natural to put this Sense upon the Words of the *Jews*, than, as others have done, to compute those forty six Years from the Order given by *Cyrus* for rebuilding the Temple, to the finishing of it; because by this last Calculation those Years cannot well be made out.

Josephus relates that the People were overjoy'd to see the Work compleated, and that they offered numberless Sacrifices upon

(g) Colos. ii. 9. (h) John ii. 21. (i) Jos. Antiq. Jud. l. xv. c. 14. (k) Thalmud. ap. Lightfoot, Tom. ii. Opp. p. 275. (l) Aben-Esra ap. Deyling Obs. sacr. Part. iii. Obs. 20. (m) Jos. Antiq. l. xv. c. 14. (n) John ii. 20.

that

that Occasion. How great a shew soever there might be of Religion in this Undertaking, yet it could by no means make amends for the Miseries which that unhappy People suffered from the Impieties, and above all from the Cruelties of *Herod*. If he built a Temple in honour of the true God, he erected several, on the other hand, to false Deities, in order to ingratiate himself with *Augustus* and the *Romans* (n). But his prevailing Character was an extreme Inhumanity, and the most enormous Cruelty.

Tho' *Josephus* hath extoll'd, as much as possible, the good Qualities of *Herod*, yet he could not conceal his Crimes and Vices, and above all his horrid Cruelty. He imbru'd his hands in the Blood of his Wife, of his Children, and of the greatest part of his Family: Of so restless and jealous a Temper was he, that he spared neither his People, nor the richest and most powerful of his Subjects, nor even his very *Friends* (o). He was naturally so suspicious, that he put the *Innocent* to the Torture, for fear the *Guilty* should escape (p). It is justly wonder'd at that *Josephus* should make no mention of the Slaughter of the Infants at *Bethlehem* (q), which was done by *Herod's* order, not long after our *Saviour's* birth. To account for this Omission, some learned Men have imagin'd, that this *Massacre* having been done privately from house to house by a few Soldiers, it made no great Noise, or else was not set to *Herod's* account (r). But it is most probable that *Josephus* knew nothing of it, since he found it not in the *Memoirs* of *Nicolaus Damascenus*, an Historian of those times; whom he himself charges with having palliated and disguised the most Notorious and Extravagant Cruelties of *Herod* (s). It seems however not to have been unknown to a *Heathen Author* (t), who speaks of it [tho' confusedly,] in the following manner: "*Augustus having been inform'd, that among some Children, which Herod had ordered to be kill'd in Syria, [he should have said Judæa] he did not spare one of his own Sons, said, that it was much better to be Herod's Swine, than his Son,* alluding to the *Jewish* Custom of not eating Swine's Flesh. However this be, as *Herod* was a *Jew*, he could not be the Author of so barbarous a Cruelty without making himself guilty of the utmost Impiety, since he did it with a design to cut off the *Messiah*, being fully

(n) *Joseph. Ant.* l. xv. c. 12, 13. (o) *Jos. Ant.* l. xi. cap. 11. & de Bell. Jud. l. i. p. 17. (p) *Id. Ibid.* p. 19. (q) *Matth.* ii. 16. (r) *Lami Harm. Evang.* p. 54. (s) *Jos. Ant.* l. xvi. p. 11. (t) *Macrob. Saturn.* ii. 4.

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satisfied by the Answer which he receiv'd from *the chief Priests and Elders (u)*, that the new-born Infant was the promised *Christ*.

His End, and a *very dismal one*, being a visible Punishment of his Wickedness, closely followed this horrid Butchery. He died as he had liv'd, contriving nothing but mischief, and framing the most bloody and inhuman Designs (x). His Death was look'd upon as a very happy Deliverance, and the Tidings of it receiv'd with the utmost Joy and Satisfaction; which that vile Monster well foreseeing, he had ordered *all the chief Men of the City to be barbarously murdered before he died, that there might be a general Mourning at his Death (y)*. A Jewish Doctor, suppos'd to be pretty ancient, affirms that the Day of his Death was kept by the *Jews*, as a Festival (z). The Learned are not agreed about the Year of his Death, but thus much is certain, that he died 34 Years after the Expulsion of *Antigonus*, and in the 37th Year from his being declar'd King of the *Jews* by the *Romans (a)*. We shall have occasion to examine this more particularly hereafter, when we come to treat of the *Chronology* of the *New Testament*.

Of the Posterity of Herod.

After having spoken of *Herod the Great*, it is proper that we should next give an account of his *Sons and Grandsons*, as far as is requisite for the understanding the *New-Testament*. We find *three* of his *Sons* mentioned there, between whom, by his last *Will and Testament*, he divided his Dominions; *viz.* *Archelaus*, to whom he gave the kingdom of *Judea*, together with *Idumæa* and *Samaria*; *Herod Antipas*, or *Antipater*, whom he appointed *Tetrarch* or Governour of *Galilee* and *Perea*; and *Philip*, whom he made likewise *Tetrarch* of *Iturea*, *Batanea*, *Trachonitis*, *Auranitis*, and some other Countries. It was necessary that *Herod's Will* should be ratified by *Augustus Caesar*, and it was accordingly done, excepting this, that he would not bestow upon *Archelaus* the title of *KING*, but only that of *Ethnarch*, that is, prince or *Chief of the Nation (b)*. This name, which had been given before to some of the High-Priests, (as to *Hyrcanus* for (c) instance), seems to

(u) Mat. ii. 4, 5, 6. (x) Jos. Ant. l. xvii. cap. 8. He was parch'd up with a faist, inward Fever, that almost burnt his Heart out, and yet scarce sensible to the Touch. He was tormented with an insatiable Appetite; Ulcers and Cholicks in his Bowels; Phlegmatick Tumors in his Feet and Groin; Asthma's; Cramps; &c. (y) Id. Ibid. (z) Megillath Taanith ap. Usser. Anni p. 535. Lami Appar. Chron. p. 73. (a) Josephus ubi Supra. (b) Joseph. Antiq. l. xvii. p. 13. (c) Id. Antiq. l. xiv. p. 22.

denote

denote a Dignity superior to that of a *Tetrarch*, but inferior to that of a King, since *Augustus* refusing to confer this latter Title upon *Archelaus*, was however willing to distinguish him from his Brothers by that of *Ethnarch*. The Learned are not agreed about the meaning of the word *Tetrarch*. But it may be inferred from what hath been just now said, that it was reckoned less honourable than the name of King or Prince. In its primary and original Signification it implies a *Governour of a fourth part of the Country*, and this seems to have been the first meaning that was affixed to it (c). But it was afterwards given to the Governours of a Province, whether their Government was the *fourth part* of a Country, or not; as it happened in the case now before us, for *Herod* divided his Kingdom only into three parts. However, the *Tetrarchs* were look'd upon as Princes, and sometimes complemented even with the name of Kings (d), but this was a misapplying of the word. *Archelaus* was acknowledged *King* by the people with vast expressions of Joy; but tho' he had declared that he would not usurp that Title, without the Emperor's consent, yet he soon acted like a King, or rather a Tyrant, that is, in a very absolute and arbitrary manner. *Augustus* had promised him the kingly Power, whenever he should make himself worthy of that Honour (e); but he, instead of endeavouring to gain the favour of his Sovereign, and the good-will of his Subjects, exercised in the very beginning of his Reign such Cruelties towards them, that, not being able to bear his unjust and barbarous Dealings, they complained of him to *Augustus*. It was undoubtedly upon the account of the tyrannical Temper of this Prince, that *Joseph* and *Mary*, when they came back from *Egypt*, and heard that he reigned in *Judæa*, in the room of his father *Herod*, were afraid to go thither: and therefore came and dwelt in a City of *Galilee* called *Nazareth* (f), which was under the Jurisdiction of *Antipas*, a good and mild Governour. We cannot exactly tell whether this return of *Joseph* and *Mary* happened before, or after, *Archelaus's* Journey to *Rome* to have his Father's Will confirmed. However, when he came back to *Jerusalem*, he acted in as tyrannical a Manner as ever, so that the chief men of the *Jews* and *Samaritans* join'd in such grievous complaints against him, that *Cæsar* banished him to *Vienne*, a City in *Gaul*, where he died (g). From that time *Judæa* was made a Province of the *Roman Empire*.

(c) Harpocrat. Lexic. p. 330. (d) Matt. xiv. (e) Josephus, Antiq. l. xvii. p. 13.
(f) Mat. ii. 22. (g) Jos. Antiq. l. xvii. p. 15.

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and as well as *Samaria* and *Idumæa*, governed by *Roman Magistrates*, which had the name of *Procurators*, the first of whom was *Coponius* of the *Equestrian Order* (i). These *Procurators* depended upon the President of *Syria*, to which *Judæa* and *Samaria* also were annexed, after *Augustus* had reduced them into Provinces. *Quirinus*, a *Roman Senator*, was then Governour of *Syria*, and he it was who with the assistance of *Coponius* put the Emperor's Commands in execution, by thus reducing *Judæa* and *Samaria* into Provinces. This is the same *Quirinus* whom *St. Luke* and *Josephus* (k) call *Cyrenius*, who by *Cæsar's* order, made a Taxing in *Judæa* and *Syria*.

Josephus mentions only this last Taxing. But it is unquestionably manifest from *St. Luke*, that there was another ten years before, that is, at the time of our Saviour's Birth (l). 'Tis therefore to distinguish this first Taxing from the second, that the Evangelist says, that *this*, which happen'd at the Birth of our Saviour, was made before *that* of *Quirinus*, which the same Divine Author makes also mention of in the Acts of the Apostles (m). It is true that *St. Luke's* Words are obscure and ambiguous, for one would think at first sight that they should be rendered, *This first Taxing was made when Cyrenius was governor of Syria* (n). But this Translation of them cannot be reconcil'd with the History of those Times; for it appears that, at the time of our Saviour's Nativity, it was either *Sentius Saturninus* or *Quintilius Varus*, that was President of *Syria*, and not *Quirinus* (o). It may however be suppos'd, that, as it happened sometimes, *Quirinus* was sent by the Emperor into *Syria* with an extraordinary Commission to make his first Taxing, and was perhaps invested with the Title of *Governour* or *Procurator*, these two Names being often promiscuously used by *sacred* and *profane* Writers (p).

But, in short, there is no occasion of having recourse to this Supposition, if we do but render the Words of *St. Luke* thus, *This Taxing was made before Cyrenius was Governour of Syria*. The Original will admit of this Sense, as well as the other, and therefore we have followed it in our Translation after several learned

(i) *Id. de Bello Jud. l. ii. p. 7.* (k) *Luke ii. 2.* *Joseph. Antiq. l. xviii. p. 1.* For an Account of the Nature of the Procurator's Office, see *Bishop Pearson* on the Creed, upon these Words, *Under Pontius Pilate*. (l) *Luke ii. 2.* (m) *Acts v. 37.* (n) *Αἱ τὴν αὐτοῦ τὴν ἐν τῇ ἐκκλησίᾳ ὑπομονὴν τῆς ἐκκλησίας Κυρήνῃς.* (o) *Tertull. adv. Marc. l. iv. p. 19.* (p) *Eami Appar. Cap. 10. Sect. iii.*

Criticks (q). *Quirinus's* Taxing had made so much Noise, and the Memory of it was so fresh in Mens Minds, when *St. Luke* wrote his Gospel, that he had reason to suppose it had caus'd the other to be forgotten, since it had been, in all likelihood, less taken notice of, as being no more than a bare enrolling of the Citizens Names, without taking an Estimate of their Estates, as was done by *Quirinus*; therefore the Evangelist thought fit to distinguish them one from another. For it is to be observ'd, that when *Jesus Christ* was born, *Judæa* was not tributary to the *Romans*, as it had been before in the time of *Pompey*, because *Augustus* had given it to *Herod*; but, when after the Banishment of *Archelaus*, it was again reduc'd into a Province, it became on course tributary to the *Roman Empire*, and accordingly an Estimation of it was made in order to settle and regulate the Taxes and Tribute. The Reason why *Josephus* doth not speak of the first Taxing mention'd by *St. Luke*, is, in all likelihood, because it being only an enrolling of the People's Names, he did not meet with it in the Acts of *Nicolaus Damascenus*, as having no Relation to the Life of *Herod*, which that Author wrote. It is probable that this Taxing was made according to *Augustus's* Survey of the *Roman Empire*, which he had taken (r), that he might readily know, how many Forces, and what Sums of Money he could raise in his Provinces.

Before we conclude this Digression, it will be proper to add a Word or two with reference to the *Version* and *Notes* on *Luke* ii. 1. where the Terms in the *Original*, which according to the *Letter* signify, *All the habitable Earth*, are rendred by, *the whole Country*, that is, *Judæa*. We are not ignorant, some famous Authors understand by this Expression, that great part of the World then in Subjection to the *Romans* (s), and that they actually stil'd themselves *The Masters of the World* (t). But it is extremely improbable that ever *Augustus*, or any other Emperor, did enroll, or tax the whole *Roman Empire* at once. For, 1. No *Historian* makes mention of any such thing, excepting *Suidas*, and he is too modern an Author to be credited; besides, he has it from an ANONYMOUS Writer. Now can it be imagin'd that among so

(q) See *Perizonius*, Dissertat. de Aug. Descript. And *Dr. Whitby*, in his Comment on this place. (r) Tacit. Annal. l. 1. p. 11. Sueton. Vit. Augusti, cap. ult. (s) Petron. Satyr. Florus, l. iv. p. 2. S. 1. Dionys. Halicarn. (t) Athen. Deipnosoph. l. 1.

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many *Roman Historians*, as have been handed down to us, not one should mention this suppos'd *general Taxing* of the whole Empire, especially since they have taken notice of several particular ones? (u) 2. Taxing of particular Countries, always occasion'd abundance of Murmurings and Discontent, and therefore what Noise must a general one have caused? *Dio Cassius* relates, that *Augustus* having once attempted to take an Account of the Value and Incomes of some Provinces, in order to lay a Tax upon them for the maintaining his Armies, they declared, that they were resolv'd rather to undergo the greatest Hardships and Miseries, than suffer any such thing; so that *Augustus* was forc'd to get it done privately and by stealth (x). Which certainly was very far from being like a publick decree for a general Tax. It is well known, that when *Quirinus* undertook, by *Cesar's* Order, to raise a Tax in *Judea*, the *Jews* could hardly be prevail'd upon to submit, and that it caus'd a very great Sedition (y). *Tacitus* informs us, that when *Cappadocia* was reduc'd to a Province, part of the Country rebell'd upon their being enroll'd, in order to be tax'd (z). The Emperor *Claudius*, in a Speech to the *Senate*, speaks of *Enrollings* as a very ticklish Point, tho' design'd only to know the Riches of the Empire (a). 3. As *St. Luke* takes occasion of mentioning this first Taxing, when he is speaking of that of *Quirinus*, which was confined to *Judea*, it is natural to judge of the one by the other; and by *all the World*, to understand only the whole Country of *Judea*, including the *Tetrarchies*. This way of speaking seems to be very conformable to the Style of this *Evangelist*. Thus he tells us (b), that Mens hearts shall fail them for fear, and for looking after those things which are coming on *the Earth**, that is, on *Judea*, as is evident from the 23^d ver. It is also much more probable that when he tells us, in another place (c), that *Agabus* had foretold there should be great dearth *throughout all the World*; he understood thereby only all *Judea*. 'Tis true some Historians (d) mention a Famine that happened at *Rome* in the time of the Emperor *Claudius*; but *Rome* was not *the whole World*; and this Dearth was neither in *Egypt* nor *Cyprus*, since according to *Jose-*

(u) *Dio Cass.* p. 56. *Monum. Ancyr. Suet. Aug.* p. 27.

(x) *Dio Cassius*, ubi supra. (y) *Josèph. Antiq.* l. xviii. p. 1. & de Bello Jud. l. ii. p. 3. *Acts.* v. 37. (z) *Tacit. Annal.* l. vi. p. 41. (a) *Gruter. Inscript.* p. 502. (b) *Luke* xxi. 26. * *ἡ γῆ οἰκουμένη* the same Word as is used *Chap. ii. p. 1.* See *Dr. Hammond* in loc. (c) *Acts* xi. 28. (d) *Dio Cassius*, p. 60. *Sueton. Vit. Claudii*, p. 18.

phus,

phus (a), Queen *Helena* sent for Provisions from thence to relieve the Inhabitants of *Jerusalem*, which were ready to perish for want of Sustenance. You may observe here, that *Josephus* mentions only *Jerusalem*, and therefore it may from hence be inferr'd that the Famine was not universal. This way of speaking was not peculiar to St. *Luke*, for the *Sacred Writers* of the *Old Testament* often give *Judea* the name of *the whole Earth* (b), which the *Seventy* most commonly render by the *habitable World* (c); and they call so not only *Judea*, which was look'd upon as the *Earth* by way of eminence, but any other Country they are speaking of, as St. *Jerome* hath observ'd (d).

In the mean while, *Herod-Antipas* and *Philip* were in peaceable possession of their *Tetrarchies*. As mention is often made of these Princes in the Gospel, it will be proper to give some account of them. *Josephus* * seems not to be consistent with himself, when he speaks of the Mother of *Herod-Antipas*; he calls him sometimes the Son of *Cleopatra*, and at other times of *Malthace*, which were two of *Herod's* Wives: but this is a matter of very little consequence to our present purpose. He cannot but very improperly be called a King (e), since he never was so. *Herod* had indeed in his first *Will* nominated him his Successor to the Kingdom; but he altered it afterwards, and conferred that Dignity upon *Archelaus*, who notwithstanding had it not. *Antipas* is represented in the New Testament as a very vicious Prince, who added the Death of John the Baptist to all the Evils which he had done (f). *Josephus* gives him no better Character (g). He plainly discover'd his Incontinence by marrying *Herodias*, his Brother *Philip's* Wife. It must be observ'd, by the by, that this *Philip* seems not to have been the *Tetrarch* of *Ituræa*, and Son of *Cleopatra*; for, according to *Josephus* (h), he, whose Wife *Antipas* married, was the Son of *Mariamne*, the Daughter of the High-Priest *Simon*. *Josephus* does not indeed call this Son of *Mariamne*, *Philip*; but all the Evangelists give that name to him, whose Wife *Antipas* married (i). That Historian stiles him only *Herod the Brother of Herod* (*Antipas*), by another Mother. And therefore in the Note

(a) *Joseph. Antiq.* l. xx. c. 2. (b) פְּאָרֶץ דְּעוֹלָם Deut. xxix. 23. Josh. xi. 23. Jer. i. 18. iv. 20. viii. 16. xxiii. 15. (c) Οἰκουμένη Isaiah xlii. 5. xiv. 26, &c. (d) Hieronym. in Esai. xlii. 5. (e) *De Bello Jud.* l. i. c. 20, 21. (f) Matth. xiv. 9. (g) *Luke* iii. 19, 20. (h) *Joseph. Antiq. Jud.* l. xix. c. 7. (i) *Id. Antiq.* l. xviii. c. 7. de Bell. Jud. l. i. c. 19. (j) Matth. xiv. 3. Mark vi. 17. *Luke* iii. 19.

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on that Place we have chose rather to follow the Evangelists, who liv'd in those Days, than *Josephus*, who might easily be mistaken in a Fact so long before his Time, and besides of very little consequence. There is certainly a vast deal of Confusion in the *Genealogies* of *Herod's* Family, given us by *Josephus* (k). However this be, such a vile thing as the debauching his Brother's Wife, and basely putting away his own, which was the Daughter of *Aretas* King of *Arabia*, manifestly shews the Character of *Herod Antipas* was but very indifferent. The Death of *John the Baptist*, of which he was the Author, was a Complication of Crimes; for he could not commit this Murder without great Impiety, because *John* was look'd upon as a Prophet, and *Herod* himself seems not to have been ignorant of it. However, he was severely and justly punished for this Wickedness: For *Aretas*, to revenge the Injury done to his Daughter, denounced War against *Herod*, and utterly routed his Army: The generality of the *Jews*, if we may believe *Josephus* (l), were of opinion that this was a just Judgment of God upon that Prince, and his Army, for the Murder of *John the Baptist*; but it is doubted whether this Passage be genuine. In what Year the Death of *John the Baptist* happened, is not well known; but it is certain that *Jesus Christ* had then preach'd a considerable time, and done many Miracles in *Galilee*. It may therefore seem strange, that *Herod-Antipas* should have so little knowledge of what pass'd in his Dominions, as never to have seen *Jesus Christ*, as the Evangelists tell us (m). But it may be *Herod* was absent whilst our Blessed Saviour preach'd in *Galilee*; accordingly *Josephus* makes mention of his taking a Journey to *Rome*, before he married *Herodias*. After his return from thence, he had not the satisfaction of seeing *Jesus Christ*, tho' he was very desirous of it. This was indeed a very suspicious kind of Curiosity in a Prince, who well knew how to disguise his ill Designs with a fair Outside, and draw the Innocent into his Snares, as well as oppress them by open Force. *Jesus Christ* was so far from gratifying his desire, that he went away into another Place, that he might elude and defeat the Craftiness and Devices of that Fox, as he is pleas'd to stile him (n). *Herod* could not therefore obtain his Desires in this respect, till the time of our Saviour's Arraignment and Con-

(k) *Joseph. Antiq. l. xvii. c. 1.*(l) *Id. ibid. l. xviii. c. 7.*(m) *Luke xxiii. 8.*(n) *Luke xiii. 32.*

demnation;

demnation; when *Pilate* knowing that *Jesus* was a *Galilean*, and consequently belonged to *Herod's* Jurisdiction, sent him to him, intending thereby to do him a Pleasure, and also that he might at the same time get rid of the trouble of judging him. In what a ridiculous and indecent manner he treated him, we are told by *St. Luke*, who adds, that at that time *Pilate* and *Herod* were made Friends together, when before they had been at enmity (o).

The unlawful Marriage which this Prince contracted with *Herodias*, was the cause of his Ruin. For that ambitious Woman, out of the Pride of her Heart, not being able to bear that her Brother *Agrippa*, the Son of *Aristobulus*, and Nephew of *Antipas*, should be advanc'd to the Throne, and excel her in Splendor, Dignity, and Power, compell'd, in a manner, her Husband, to go to *Rome*, and get the like Honour and Preferment for himself (p). But *Agrippa* countermin'd him, by giving *Caligula*, who was then Emperor, just reason of suspecting his Loyalty to him (q); so that instead of making him King, he banish'd him to *Lyons*, and afterwards to *Spain*. This *Herod* built or repair'd some Cities, as *Sepphoris* (r), which he named *Tiberias* in honour of *Tiberius*; and another in *Perea*, which was by him call'd *Julias*, in memory of *Julia* the Daughter of *Augustus*. He enjoy'd his Tetrarchy 43 Years.

As for his Brother *Philip*, who was *Tetrarch* of *Iturea*; and *Trachonitis*, mention is made of him only in *St. Luke* (s). 'Tis true that *St. Matthew* and *St. Mark* (t) speak of one *Philip*, the Brother of *Herod*; but, as hath been already observ'd, *Josephus* gives us reason to doubt, whether this was *Philip* the *Tetrarch*, or another *Herod*, that had also the name of *Philip* (u). This Historian represents *Philip* as a meek, just, and peaceable Prince; and therefore *Jesus Christ* was wont to retire into his Dominions, in order to secure himself against the Insults and Attacks of the *Jews* (w). He also built or beautify'd and enlarg'd some Cities, as *Paneas* for instance, to which he gave the name of *Cesarea* (x), (and which is commonly call'd *Cesarea Philippi* (y), that it may thereby be distinguish'd from another *Cesarea* or *Turris Stratonis*,

(o) Luke xxiii. 7, 8, 11, 12. (p) Joseph. Antiq. l. xviii. c. 9. (q) Id. Ibid.
(r) Joseph. Antiq. l. xviii. c. 3. (s) Luke iii. 1. (t) Matth. xiv. 3. Mark vi.
17. (u) Joseph. Antiq. l. xviii. c. 6. (w) Id. ibid. (x) Jos. Ant. l. 18. c. 3.
(y) Matth. xvi. 13.

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which lay on the Sea-Coast; *Bethsaida* was likewise enlarg'd by him, and named *Fulias*. He reign'd 37 Years; and, as he died without Issue, *Tiberius* annex'd his Dominions to *Syria*. It remains now to give some Account of the Grandsons of *Herod* the Great, as far as is requisite for the understanding of some parts of the New Testament.

Of the Grand-
sons of Herod
the Great.

ARISTOBULUS, who was put to death by his Father's orders, left behind him two Sons, of whom mention is made in the *Acts* of the Apostles and the History of *Josephus*. The first of 'em was *Agrippa* surnamed *the Great*, the Son of *Mariamne*, a Princess of the *Asmonean* Race: To him *Caligula* gave the Kingdom of *Judea*, *Idumaea*, and *Samaria*, with the *Tetrarchy* of *Antipas*, which was approv'd of and confirm'd by the Emperor *Claudius*, who moreover added to his Dominions the Territories which had belonged to *Philip* (z). This is the same *Agrippa* who in the *Acts* is named *Herod the King* (a), and who, to please the *Jews*, killed *James* the Son of *Zebedee with the Sword*, and cast *St. Peter* into Prison. Like his Grandfather, he was cruel, effeminate, and impious; and he met also with the same unhappy End, for he was smitten by the hand of God for his Crimes (b). After his Death, which occasion'd great Joy to all his People, *Judea* became again a Province to the *Roman Empire*, and was govern'd by *Cuspidius Fadus*; the Son of *Agrippa* being then too young to be entrusted with the Government of a Kingdom (c). The other Son of *Aristobulus* was *Herod* King of *Chalcis*, commonly known by the name of *Claudius's* Favourite; from whom he obtain'd the Privilege of chusing and deposing the High-Priests (d), together with the Charge of the *Temple*, and the *Holy Treasure*; tho', in other respects, he had no manner of Authority or Power in *Judea*. We find no mention at all of him in *Scripture*.

After the decease of *Herod* King of *Chalcis*, *Agrippa the younger*, the Son of *Agrippa the Great*, was put in possession of that little Kingdom; the Situation whereof, Historians are not well agreed about. The most probable Opinion is, that it lay between *Libanus* and *Antilibanus*. To this Prince was likewise committed the keeping of the *Temple*, the *Holy Treasure*, and the *Priestly Garments*. Before this *Agrippa* it was, that *St. Paul* made that noble Defence for himself which we read in the xxvith Chapter of

(z) *Joseph. Antiq. l. xviii. c. 9. & de Bell. Jud. l. ii. c. 8.* (a) *Acts xii. 1.*
(b) *Ibid. c. 23.* (c) *Joseph. Antiq. l. xix. c. 7.* (d) *Id. ibid. l. xx. c. 1.*

the *Acts of the Apostles*; where he is always stiled *King*, either upon the account of his being *King of Chalcis*, as he actually was, or else because he had a great Power in *Judea*, tho' he was not invested with the Supreme Authority, since we find that it was in the hands of Governors appointed by the *Romans*, as *Festus*, *Felix*, *Albinus*, and *Gessius Florus* (e). The last of whom was the occasion of those grievous Disturbances and Troubles in that Province, which in the end prov'd the cause of its total Ruin and Destruction. *Agrippa* is well known in History by his criminal; or, at least, his too free Conversation, with *Berenice*, the Daughter of *Agrippa the Great*, and consequently his own Sister, which before had been the Wife of *Herod King of Chalcis* his Uncle, and was after married to *Polemo King of Cilicia* (f), whom she soon forsook, being drawn away by her immoderate and excessive Lust. This is the same with him in the *Acts of the Apostles* (g). *Agrippa* was the last King of *Herod's Race*. In what Year he died, is uncertain: Some imagine that he liv'd till the Time of *Trajan*. Thus much we know, that he surviv'd his Country, and endeavour'd to prevent the Fall of it by his wise Counsels, and prudent Administration (h). But the Time appointed for the Destruction of that impenitent People was come; they were now become their own Enemies, contriving, as they did, their own Ruin, by repeated Seditions, and continual Revolts.

Thus have we brought down the History of *Herod* and his Posterity, to the Downfall of the *Jewish Commonwealth*, which happen'd in the 70th Year of the Christian *Era*, and 40 Years after it had been foretold by *Jesus Christ*.

To finish the Account of the State of the *Jewish Nation* as far as it relates to the *New Testament*, it will be necessary to speak of the *Jews* that were dispers'd in several parts of the Earth. There were great numbers of them in *Greece*, and all the other parts of the *Roman Empire*, which had at that time no other Bounds, but those of the then known World. 'Tis of the *Jews dispersed among the Gentiles*, that the *Jews of Jerusalem* speak, in the seventh Chapter of *St. John's Gospel* (i). *Jesus Christ* likewise seems to allude to them, when he saith *he hath yet other Sheep* (k); without excluding nevertheless the *Gentiles*, who were also to enter into his Sheepfold, or to be admitted into his Church. Let this be

(e) Joseph. Antiq. l. xx. c. 8, 9. (f) Id. ibid. c. 5. (g) Acts xxv. 13.

(h) Joseph. de Bello Jud. l. ii. p. 17, & 24. (i) John vii. 35. (k) Id. x. 16.

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as it will, some of the dispersed *Jews* were met together from all Parts of the World at *Jerusalem* on the Day of *Pentecost*, after our Saviour's Ascension (1). It was then the critical Time, in which the *Jews* openly professed they were in expectation of the Coming of the *Messiah*. God moreover ordered it so, [that they should now be at *Jerusalem*] to the intent that the miraculous Effusion of the *Holy Ghost* might be made known to all Nations, in order to convince them of the *Divine Mission* of Jesus Christ, and the Truth of the Christian Religion.

To these dispersed *Jews* it was that St. *James* and St. *Peter* wrote their Epistles; the former, to those of the *Twelve Tribes* which were scattered throughout the World; the latter, to those in particular that were in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*. We may judge of the prodigious Number of them by what King *Agrippa the Elder* wrote to the Emperor *Caligula*, to dissuade him from setting up the Statue of *Jupiter* in *Jerusalem*, and from ordering that he himself should be worshipped there as a God (a). "*Jerusalem*, saith he, is the Metropolis not only of *Judaea*, but of many other Colonies that have been planted from thence. In the neighbouring Parts there are abundance of them, as in *Egypt*, *Phœnicia*, *Upper* and *Lower Syria*; *Pamphylia*, *Cilicia*, and several Parts of *Asia*, as far as *Bithynia* and *Pontus*: And so in *Europe*, *Thessaly*, *Bœotia*, *Macedonia*, *Etolia*, *Athens*, *Argos*, *Corinth*, and the better part of *Peloponnesus*. And not only the Continent, but the Islands also of most eminent Note, are filled with *Jewish Plantations*; as *Eubœa*, *Cyprus*, *Crete*; to say nothing of those beyond the *Euphrates*."

These Words of *Philo* give a great Light to the second Chapter of the *Acts*. And that the Case was the same even in the time of *Josephus*, appears from the Speech which *Agrippa the Younger* made to the *Jews*, with a design to persuade them not to engage in a War against the *Romans*; where, among other Arguments, he offers this, that "*the Jews, who were scattered over the face of the whole Earth, would be involved in their Ruin* (b)." These Dispersions of the *Jews* were owing to particular Occasions and Causes (c), but they were undoubtedly the Effect of the wonderful

(1) Acts ii. 5, &c.

(a) Vid. Philonis Legationem ad Caium, p. 16.

(b) Joseph. de Bello Jud. l. 2. c. 16.

(c) You may see an Account of the several Dispersions of the Jews, and the Causes and Occasions of them, in the famous Mr. Basnage's History of the Jews.

Wisdom of God, who thereby gave the Apostles an Opportunity of preaching the Gospel to the *Gentiles*, because the *Jews*, who were mixed with, and resided among them, professed to be in expectation of the *Messiah*. It cannot moreover be questioned, but that this Dispersion did very much contribute towards the preserving the Body of the *Jewish* Nation, as a lasting Monument of the Truth of Christianity; since very few of them survived their Country, and, such as then remained, were almost entirely destroy'd and cut off by the Emperor *Adrian* afterwards.

Having given an Account of the *Jewish* Nation, properly so called, it will not be amiss to give an Abstract of the History of the *Samaritans*, who were a Branch of the *Jews*, and of whom mention is often made in the *New Testament*. The *Samaritans* were so call'd from *Samaria* (d), which formerly was the Capital of a Country of the same Name, as it was also of the Kingdom of the *ten Tribes*: *Omri* King of *Israel*, by whom it was built, gave it that Name, because he bought the Hill, on which it stood, of one *Semer* or *Samar* (e). One would be apt to think, by what *Josephus* says, that *Samaria* and *Sichem* were one and the same City, since that Historian places *Sichem* on Mount *Gerizim*, and calls it the Capital of the *Samaritans* (f). But the most exact Geographers make *Samaria* and *Sichem* to have been two different Cities. This being of little moment, we shall spend no time in examining it. What is certain is this, that *Sichem* is the same with *Sichar* in the Gospel (g); the Alteration of the Name being occasioned, either by changing the Letter *M* into an *R*, agreeably to the different Dialects of the *Jews* and *Samaritans*, as the Learned have observed; or else by way of Reproach, because the Hebrew Word *Sichar*, according as it is written and pointed, signifies several scandalous and ignominious Things; viz. a *Liar*, *Mercenary*, *Drunkard*, *Sepulchre*. We have spoken already of the Schism of the *ten Tribes*, which was the first Rise of the extreme Aversion the *Jews* had for the *Samaritans*, *Samaria* being the Metropolis of the Kingdom of *Israel*, and set up, in a manner, as a Rival to *Jerusalem*. *Samaria* stood firm, for a considerable time, against the repeated and violent Assaults of *Benhadad* King of *Syria*; but was, at last, entirely destroy'd by *Salmaneser* King of *Assyria*.

(d) 1 Kings xvi. 24. & 2 Kings xxiii. 19.
Name of it is Schomeron.

(g) John iv. 5.

(e) 1 Kings, ubi supra. The Hebrew
(f) Joseph. Antiq. l. 11, sub finem.

when

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when he carried away the *ten Tribes* captive (*b*). It seems, nevertheless, to have risen again out of its Ruins, since we read that the *Samaritans* got leave from *Alexander the Great*, to build a Temple upon Mount *Gerizim* (*i*), because from thence had been pronounced the *Blessings*, annexed to the Observance of the Law of *Moses* (*k*). It became subject to the Kings of *Egypt* or *Syria*, till it was besieged and taken by *Johannes Hyrcanus*, the High-Priest of the *Jews* (*l*); who defaced and laid it waste to that degree, that (to use *Josephus's* (*m*) Words) "there was not the least Mark left" of any Building that had ever been there." It was afterwards wholly rebuilt, and considerably enlarged by *Herod the Great*, who gave it the Name of *Sebaste*, that is, *Augusta*, and who built therein a Temple in honour of *Cæsar Augustus* (*n*). Lastly, as it was united with the Kingdom of *Judea*, it became with it a Province of the *Roman Empire*.

The Origin of the *Samaritans* is well known, and the Account which the Scripture gives us of it, is undoubtedly to be preferred, before that which we meet with in the *Samaritan Chronicle* (*o*), for this is manifestly a new-fangled and spurious Work, and therefore deserves no credit. *Josephus* agrees in this Particular with the *Sacred Writings* (*p*).

The *Samaritans* were a Mixture of such *Jews* as remained in the Land, when the *Ten Tribes* were carried away Captive; or of those that afterwards returned thither upon several Occasions; as likewise of those idolatrous People, which were transplanted thither by *Salmaneser*, and are known by the general Name of *Cuthæans* (*q*). These brought their Gods along with them, and highly provoked the true and great God to Indignation against them for the Worship they paid to these Idols; whereupon God, to punish them for their Idolatry, and to keep the rest of the Inhabitants from following their Example, sent Lions among them, which devoured several of them. But they having been informed [as *Josephus* tells us (*r*)] by an Oracle, that this Punishment, which he calls a *Plague*, was brought upon them, because they did not worship the true God; they sent Com-

(b) 2 Kings xvii.

(i) Anno 3668. *Joseph. Antiq. l. 11. c. 8.*

(k) Deut. xi. 29. xxvii. 12.

(l) Anno 3869.

(m) *Joseph. Antiq. l. 13. c. 18.*

(n) *Joseph. Antiq. l. 5. c. 12. & de Bello Jud. l. 1. c. 16.*

(o) *Reland Dissert. de*

Samarit. p. 14, 17.

(p) *Joseph. Antiq. l. 9. c. 14.*

(q) 2 Kings xvii.

(r) *Joseph. Antiq. l. 9. c. 14.*

missioners to the King of *Assyria*, with a Petition, that he would be pleased to send them some of the Priests that were carried away Captive with the *Israelites*, to teach them the Worship of the true God, whom they called the *God of the Land*. Which having been granted, they ceased to be infested with Lions, but continued still to be Idolaters; *fearing the Lord, and serving withal their graven Images*. Thus there came to be among the *Samaritans* a mixture of Religions as well as of Nations. It cannot exactly be determin'd how far the ancient Inhabitants of *Samaria* were concern'd in this way of Worship; but it is very probable, that they embraced the Religion of their Conquerors, as People are naturally apt to do (a). And that even before this time they had not been entirely free from Idolatry, as is plain from *Jeroboam's* Golden Calves (b), and the Scripture's reproaching them upon that Score. What help'd more-over to spread the Infection, was their Neighbourhood to *Syria*, the Kings whereof had great Power in *Samaria* (c). 'Tis however generally suppos'd that their Worship was reformed by *Manasseh*, whom *Sanballat* made High-priest of the Temple of *Gerizim* (d). At least it is certain that *Manasseh*, who was the Brother of *Jaddus* the High-priest of the Temple at *Jerusalem*, was very zealous for the Law of *Moses*, tho' he had married a strange Woman. *Josephus* tells us that several *Jews*, whose Case was the same with *Manasseh's*, withdrew to *Gerizim*, from whence we may infer, that, bating these Marriages, they observ'd in other respects the Law of *Moses*. He further testifies, that the *Samaritans* kept the *Sabbatical* Year, and desir'd of *Alexander the Great* that they might be exempted from paying Tribute that Year; because they cou'd neither Reap, Till, nor Sow (e). *St. Chrysostom*, who might possibly have receiv'd it from Tradition, says, in his xxxth Homily on *St. John*, that in process of time the *Samaritans* forsook Idolatry, and serv'd the true God. But it is plain from History that their Worship was far from being entirely free from Idolatry (f). Their Temple was dedicated to *Jupiter of Greece* in the time of *Antiochus Epiphanes*. And even, if we may believe *Josephus*, they solemnly abjur'd their Religion, in a Letter which they wrote to that King, in order to

(a) 2 Kings xvii. 29. &c. (b) 1 Kings xii. 28. (c) Reland de Samarita. p. 6, 7. (d) Jos. Antiq. l. xi. c. 8. (e) Id. ibid. (f) Id. l. xii. c. 7.

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avert from themselves the terrible Calamities which were by him brought on the *Jews*, pretending they were originally *Sidonians*, and that they look'd upon the observance of the *Mosaic Law* as a Crime, moreover stiling *Antiochus* a God. But it may be questioned whether *Josephus* is absolutely to be depended upon in this matter; at least if we judge of him by other *Jewish* Authors, who have, upon all occasions, made it their business to cry down the *Samaritans*, as a pack of Idolaters. However this be, as the Persecution of *Antiochus* did not continue long, they might repent of this their shameful dissembling, and return to the Worship of the true God. Nevertheless one wou'd be apt to conclude from these words of our Saviour to the Woman of *Samarita*, *ye worship ye know not what* (f), that the Faith of the *Samaritans* was neither ground'd upon clear Evidence, nor their Worship so pure as it ought to have been. The which wou'd be no wonder at all, considering the strange mixture before observ'd; but in the *Comment* on this Place it will be made appear, that our Saviour's Words will admit of another Sense. In the mean time, these four Things may be inferr'd from this Passage in *St. John's Gospel* concerning the *Samaritans*. 1. That the *Samaritans* did at that time call themselves the *Posterity* of *Jacob* (g); which inclines one to entertain a favourable Opinion of their Religion and Worship. 2. That they profess'd to be in Expectation of the *Messiah* (h); which was one of the chief Articles of the *Jewish* Faith. 3. That Jesus Christ found 'em well dispos'd to embrace Christianity, before it appears he had wrought any Miracles among them, which had they been Idolaters, wou'd scarce have happen'd (i). Besides, our Saviour's sojourning with them so long as he did, is a good Argument that they were not such. 4. That they look'd upon the Temple of *Gerizim* as the only Place, where Men ought to worship.

If the *Samaritans* had known or receiv'd all the Books of the *Old Testament*, they could not possibly have been ignorant, that *Jerusalem* was the only place, God had chosen and appointed for the Performance of his Worship. Perhaps, the reason why they rejected all the *Sacred Writings*, except the Five Books of *Moses*, and it may be those of *Joshua* and *Judges*, was, that they found therein all their Pretensions, which they alledg'd in favour of their

(f) John iv. 22. (g) Ibid. v. 32. (h) Ibid. v. 23. (i) Ibid. v. 42.

Temple on Mount *Gerizim*, absolutely condemned and overthrown. Tho' their Hatred and Aversion to the *Jews* was the true Cause of their adhering so obstinately to *Gerizim*, yet they alledg'd some specious Pretences for what they did. They pleaded, in their Defence, the *Blessings* that were pronounc'd on Mount *Gerizim* on the faithful Observers of the Law. Moreover they found in their *Pentateuch*, that *Josbua* built an Altar on the same Mount after the Blessings were pronounc'd, whereas in the *Hebrew* the Altar is said to be erected on Mount *Ebal* (k). This suppos'd Altar of *Josbua*, they pretend, was afterwards converted into a Temple; and so by a fabulous Tradition they have ascribed to their Temple on Mount *Gerizim* a much greater Antiquity than that of *Solomon's*; which *Jeroboam* had induc'd them to forsake by erecting an Altar at *Dan*, and another at *Bethel*, the latter of which places was apt to create reverence not only by its name, which signifies the *House of God*, but especially upon account of the Vision which *Jacob* was there honour'd with (l). The *Samaritans* not satisfy'd with asserting their Temple to have been built by *Josbua*, endeavour'd to render Mount *Gerizim* still more venerable, by affirming that the twelve Patriarchs were bury'd there (m), and that *Abraham* was met there by *Melchisedech* (n); applying to it what the *Jews* say of *Jerusalem*. The Contests and Disputes between the *Jews* and *Samaritans* about their Temples rose to the greatest Degree imaginable. *Josephus* relates, that they came to that height at *Alexandria* (o), that *Ptolemy Philometor* King of *Egypt* was forced to take the matter into his own cognizance, who accordingly appointed Advocates on both sides, the one to speak in defence of the Temple of *Jerusalem*, and the others of that of *Samaria*. The King was prevail'd upon to decide the Case in favour of *Jerusalem*; and the *Samaritan* Advocates were condemn'd to death for having so wretchedly defended their Cause.

(p) The difference between the *Jews* and *Samaritans* in point of Religion, may be reduc'd to these three Heads: (For we are

(k) Dent. xxvii. 4.—To reconcile the greater Veneration to Mount *Gerizim* and their place of Worship thereon, they have been guilty of a very great prevarication in corrupting the Text (here quoted)—for they have made a sacrilegious Change in it, and instead of Mount *Ebal* have put Mount *Gerizim*, the better to serve their Cause by it. (Dr. Prideaux, Connest. Part 1. Book 6. ad Ann. 409. (l) Gen. xxviii. 16, 17. (m) Epist. Samar. ad Scalig. p. 126. (n) Euseb. Prep. Evangel. ix. 17. (o) Joseph. Ant. l. xiii. c. 6. (p) See Dr. Prideaux, Conn. Part 1. B. 6. sub finem.

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not to believe all the scandalous Stories, which are by the *Jews* laid upon them in this respect;) 1. That they look'd upon the Temple of *Gerizim* as the only place which God was pleas'd to be worshipp'd in, and as the Center of true Religion. 2. That they received none other Scriptures, but the *Pentateuch*, that is, the five Books of *Moses*, rejecting all the other Books of the *Old Testament*, excepting perhaps the Books of *Joshua* and *Judges*, which they also acknowledged, but would not allow to be of the same Authority as the *Pentateuch*. 3. That their Worship had some Tincture of Paganism, and of the Opinions of the Nations with whom they conversed. But it is very probable it was reformed in the time of Jesus Christ. The *Jews* indeed and some ancient *Christian* Writers, confounding them with the *Sadducees*, have accused them of denying the Resurrection of the Dead and the Immortality of the Soul (q), but this Accusation is so far from being prov'd, that it plainly appears by their *Chronicle*, these Doctrines were firmly held and certainly believed among them, as learned Criticks have observed (r). The *Samaritans* are still in being, and profess to be more strict and exact Observers of the Law of *Moses* than the *Jews* themselves. Some of them are to be found in *Egypt*, *Syria*, *Palestine*, and other Parts of the *East*. What their Religious Tenets and Notions are, may be seen in several Letters which they have wrote to some learned Men in *Europe*, and which have been collected in one Volume (s).

There is no necessity of aggravating or multiplying the Errors of the *Samaritans*, to account for the extreme Aversion which the *Jews* had for them. That it actually was so, is undeniably manifest from History. The Son of *Sirach* ranks the foolish Inhabitants of *Sichem*, that is, the *Samaritans*, amongst those whom his Soul abhorred, and reckons them among the Nations which were most detestable to the *Jews* (t): If the *Jews* hated the *Samaritans*, the *Samaritans* were even with them, as is plain from the Gospel. Jesus Christ going one day through a Village of *Samaria*, the Inhabitants would not receive him, because his face was as tho' he would go to *Jerusalem* (u). The way from *Galilee* to *Judea* being

(q) See Dr. *Prideaux*, *Ibid.*

(r) *Reland* ubi supra, p. 30.

(s) Under the

Title of *Antiquitat. Eccles. Orient. Londini 1682. 8o.* See also *Bashage, Histoire des Juifs*, Tom. v. *Pritii* *Introduc. in Lect. N. Testam.*

(t) *Ecclesi. L. 26.*

(u) *Luke*

ix. 52, 53.

through

through the Country of the *Samaritans*, they often exercised Acts of Hostility against the *Galileans*, and offered them several Affronts and Injuries, when they were going up to the solemn Feasts at *Jerusalem*. Of which there is a very remarkable Instance in *Josephus*, viz. That in the time of the Emperor *Claudius*, the *Samaritans* made a great Slaughter of the *Galileans*, as they were travelling to *Jerusalem*, through one of the Villages of *Samaria* (a). The same thing is also evident from what the Woman of *Samaria*, or rather St. *John*, in a *Parentthesis*, says; to wit, That *the Jews have no Dealings with the Samaritans* (b). Commentators are not indeed agreed about the Nature and Extent of the Dealings, or Communication here mentioned. Some think that these Words contain only an *Exaggeration*, which, as they imagine, ought to be restrain'd to their *not joining together in Religious Performances*; *not intermarrying*; *avoiding Eating and Drinking together*; never making use of *one another's Utensils*; but not to all manner of *Civil Intercourse*. Others, on the contrary, find in them a *Diminution*, or *Meiosis*; as if by them it had been intended to express the greatest Aversion imaginable, even to the not asking or giving one another a Glass of Water. The Words may likewise be look'd upon as an *Ironical* Saying; as if the Woman, out of an ill-natured Joy and Satisfaction to find a *Jew* forced to beg a little Water of her, should have insulted over him for acting inconsistently in this respect, with the Hatred which his Countrymen had for the *Samaritans*. Whatever Sense you put upon them, it amounts to the same; that is, to shew that there was a mutual *Antipathy* between the two Nations. It appears from the VIIIth Chapter of St. *John's Gospel*, that the most opprobrious Name the *Jews* thought they could give our Saviour, was, to call him a *Samaritan* (c). And it was undoubtedly for fear of creating in them a Prejudice against his Doctrine, that he ordered his Disciples not to enter into *any City of the Samaritans* (d), till they had preached in *Judea*: For, in the main, that great Lover of Souls had the Salvation of the *Samaritans* as much at Heart, as that of the *Jews*, and they were indeed equally deserving of that Favour, as is manifest from several places in the *Gospel*.

(a) *Joseph. Antiq. l. xx. c. 5.* (b) *John iv. 9.* (c) *John viii. 48.* (d) *Matt. x. 5. Luke x. 33.*

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This inveterate Hatred begun with the Schism of *Jeroboam*. Tho' it was exceeding great, yet certainly it was very ill-grounded: for if they hated one another upon the account of their Religion or *Morals*, they were inexcusable, since they were both alike very much corrupted; as may be inferred from the Threatnings which the Prophets denounced against them upon this account, and from *Jeremiah* in particular (e). Besides, the Revolt of the *Ten Tribes*, instead of creating such an extreme Hatred and Aversion for them in the *Tribe of Judah*, as we find it did, should in reality have humbled and covered them with Confusion, since this was brought upon them as a just Punishment for their manifold Iniquities. And lastly, the extraordinary care God was pleased to take of sending from time to time his Prophets to the *Ten Tribes* (f), and the fatherly Tenderness and Affection which he expresses in several places, when speaking of them, ought to have taught them to look upon one another as Brethren.

The Hatred of the *Jews* against the *Samaritans*, was very much increased by the Opposition these last made against the former, on their return from the *Babylonish* Captivity, both in the rebuilding of the Temple, and the repairing of the Walls of *Jerusalem* (g). As on the other hand, the building of the Temple on Mount *Gerizim* served very much to swell the *Samaritans* with Arrogance and Pride (h), and to raise the Jealousy of the *Jews*; so that the Feuds and Animosities between them became fiercer than ever (i). Insomuch, that *Hyrcanus*, the Grandson of *Mattathias*, was prompted at last utterly to destroy *Samaria* and the Temple of *Gerizim*, as has been already shewn. The *Samaritans*, for their part, were likewise very industrious in showing their Anger and Resentment upon all Occasions. As they did once (for Instance) when a few Years after the Birth of *Jesus Christ*, they strewed the Temple of *Jerusalem* with dead Mens Bones, to defile and pollute it (k). Less plausible Pretences than these have often been known to breed an irreconcilable Hatred between two Nations.

(e) *Jerem.* xiii. 11, 12. xxiii. 13. (f) *Jerem.* xxxi. 20. *Hosea* xi. 8. (g) *Ezra* iv.

(h) *Joseph. Antiq.* l. xi. 2, 4. (i) *Id.* l. xiii. 18. (k) *Id.* l. xviii.

Of the Religious State of the Jews.

HAVING spoken of the *External* and *Political* State of the *Jews*, it will now be proper to take a View of their *Religion*. As the *Jewish* Church was a *Type* of the *Christian*, it is worth while to have a thorough Knowledge of its *Ceremonies*. When any one considers the Ceremonial Law in itself, without reflecting upon the State and Circumstances of the People for whom it was calculated, there is something in it that appears, at first sight, shocking and unaccountable to human Reason. But upon a closer Examination, and especially by the help of that Light which the Gospel affords, it will appear on the one hand, to have been so excellently adapted to the *Necessities* of those for whom it was instituted, and on the other, to be such an exact Representation of Things Future; that the Wisdom of its Author cannot be sufficiently admir'd. The Ceremonial Law may be said to have had two *Objects*, a *nearer* and a more *remote* one. The *proximate* or *nearer Object* were the Children of *Israel*, to whom God gave it, to distinguish them from the rest of the World, and make them his *peculiar* People (l). As they had been very prone to Idolatry in *Egypt*, and had since discover'd a very great hankering after it, there was need of a strong Barrier to keep 'em off from so pernicious a Bent and Disposition. And accordingly this was the End of the *Ceremonial* Law, as might easily be shewn, if it was proper to do it here. It cannot be doubted but that each of these Laws had some other particular Views; but it is certain that *this* was the chief Design and Intention of the Legislator in giving them, as hath been prov'd by some learned Writers (m).

But besides this End and Design, which related directly to the *People of Israel*, the *New Testament* lays before us a View more extensive, and more worthy of the Supreme Being: It teaches us that the *Law* was a *Shadow of things to come*, a *School-master to bring us unto Christ* (n), and that *Jesus Christ* was the Accomplishment, the Substance, and the End of the Law. So that Christianity may be look'd upon as the Key of that Law, and, as it were, an Apology for the Law-giver against the Objections that

(l) Josh. xxxiv 14. Ezek. xxiii. 2, 8, 21. (m) Particularly by Dr. Spencer.

(n) Rom. x. 4. Gal. iii. 24. Coloss. ii. 8, 17. Heb. x. 1.

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may be advanced against it. Whoever hath read the *New-Testament*, cannot deny, but that besides the *plain* and *literal* Sense, this Law admitted also of a *mystical* or *allegorical* one, which was reckoned much more sublime than the *literal*. Tho' therefore these Words of our Saviour, *I am not come to destroy the Law, but to fulfil it* (a), ought chiefly to be understood of the moral Law, which he was then speaking of, yet this is not the full and adequate meaning of them. For it is plain from the following Verse, that by that *Law* which he said he was *come to fulfil*, we ought to understand the whole Body of the Law both *Moral* and *Ceremonial*, and the Prophecies relating to the *Messiah*. Thus likewise, when speaking of himself, he said to the *Jews*, *Destroy this Temple* (p), he thereby intimated to them that he was the true *Temple* of God, of which *Theirs* was only a *Figure*; that he was the only true Expiatory Sacrifice, without which there could be no Remission of Sin, and consequently that he was the *Messiah* whom they expected. For this reason it was, that St. *John* said, *The Law was given by Moses, but Grace and Truth came by Jesus Christ* (q); that is, our blessed Redeemer was the Reality and Substance, of what the *Ceremonial Law* was only a Shadow and faint Representation.

This *Typical* way of Reasoning is mostly used by St. *Paul* in his *Epistles*, and especially in that to the *Hebrews*. And it may very reasonably be suppos'd that the Method he hath follow'd in applying the *Jewish Ceremonies* to *Jesus Christ*, and the *Christian Religion* was familiar to the *Jews*, since he takes it for granted and argues from them, as from Truths generally owned and received; tho' some Passages in the *Epistle* to the *Hebrews*, may now seem to be very hard and obscure to us that are not accustomed to such a way of reasoning, it is very probable that they were plain and intelligible to those whom it was at first directed to. Upon the whole, it is certain, that whoever rejects and condemns absolutely all *Typical* Reasoning, doth manifestly depart from the End and Design of the Law, and contradicts Christ and his Apostles.

But if it be a very great Rashness to censure and find fault with the *Allegorical* Interpretations which the *Sacred Writers* of the *New-Testament* have given of several parts of the *Old*, it is on the other hand of a pernicious Consequence to give too much

(a) Matth. v. 17.

(p) John ii. 19.

(q) John i. 17.

scope to one's fancy in this particular, and to find *Types* and *Allegories* every where. Some Authors have long ago complained of the excessive Liberty which some of the Fathers have taken in turning the whole *Bible* into *Allegory*. St. *Jerom*, for instance, who was himself a noted *Allegorist*, accused *Origen* of departing from the Truth of *Scripture-History*, and of delivering his own *Inventions and witty Conceits for Sacraments of the Church* (r); i. e. for essential Parts of the Christian Religion; and St. *Basil* compared such as gave into the *Allegorical* way, to those Men that endeavour to make their own Conceptions and whimsical Dreams become subservient to their private Interests or *Systems*.

The Design of these *Allegorical* Writers was, as they pretended, to give Mankind a more exalted Notion of the *Holy Scriptures*; but they did not consider that they brought in at the same time a very bad precedent; for this way of Reasoning prov'd afterwards a great Disservice to true Religion: The *School-men* treading in the Steps of the *Fathers*, had recourse to *Allegories*, in order to make out and confirm some odd Opinions, and unaccountable Ceremonies, which were no way countenanc'd by the Word of God. Our first *Reformers* therefore, and after them several learned *Protestant* Divines (s), have very justly observ'd what pernicious Consequences such a Method as this must inevitably be attended with, since it renders the only Rule of *Christian Faith* equivocal and ambiguous; and makes it capable of as many Senses as the fruitful Fancy and copious Invention of superstitious Men are able to frame. It must indeed be own'd, that the immoderate Use of *Allegories*, which hath been in fashion for a long time, and is not yet out of date in some Places, destroys the very Substance of all true Religion, and sound Divinity. By means of 'em, Holy Scriptures become a meer Quibble, or at best, a perpetual Riddle, which will admit of as many different Solutions and Meanings, as there are Persons to read them: this shamefully betrays and exposes them to the Scorn and Contempt of profane and unbelieving Persons, and to the Reproaches and Insults of Hereticks. Moreover, supposing this *Allegorical* way of expounding Scripture to be the best, or the only true one, then what occasion was there, that God (in order to adapt himself to the Capacities of his rational Crea-

(r) Ingenium facit Ecclesię Sacramenta. Hieron (de Orig. Loqu.) Commentar. in Esai.

(s) Luther, Calvin, Sixtinus Amama, Scaliger, Amyraldus, Dr. Hall, Dr. Millartures)

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tures) should reveal his *Will* by the Ministry of Men, if quite another Sense is to be put upon the *sacred* Writings, than what the Words naturally convey to one's Mind. Besides, it would be entirely needless to learn the Original Languages, in which the *Old* and *New Testament* are written, or to get an Insight into the Customs and Manners of the *Hebrews*; if, in order rightly to explain the Holy Scriptures, nothing more was requisite, than a strong and lively Imagination, and to fill one's Head with *airy* and *metaphysical* Notions. There is, in short, no one thing in the World, tho' never so out of the way, or so contradictory in itself, but what may be represented as countenanc'd by the sacred Writings, with the help of *forced* and *unnatural* Types; especially, if a *Maxim* laid down by some *Divines* be true, *That the Words of Scripture mean every Thing they are capable of signifying*. By this *Maxim*, the glorious Objects which the Word of God sets before us, to exercise our Faith and Piety, will be banish'd, in order to make room for empty Trifles, and vain Subtilties; which may indeed amuse and divert the Mind, but can never afford any solid Instruction, or lasting Satisfaction. Most of the Facts, upon which the Truth of our Religion depends, will be converted into *Types* and *Prophecies*. The Duties of *Morality* will be *Allegoriz'd* into *Mysteries*, which Method the corrupted Heart of Man will readily close in with, as more reconcileable with its deprav'd Appetites.

Hence it is evident there is a Necessity of setting some Bounds to the *mystical* Way of explaining Scripture; and of our being sparing and cautious in the Use of *Allegories*. For this reason, it will not be improper to lay down here some general Rules and Directions concerning this Matter. 1st, Then, we ought never to put a *Mystical* or *Allegorical* Sense upon a *plain* Passage, whose Meaning is obvious and natural, unless it be evident from some other Part of Scripture, that the Place is to be understood in a *double* Sense. For instance, St. Paul teaches us that *the Law was a Shadow of things to come*, that it was a *Schoolmaster to bring Men to Christ* (†); we must therefore, without any hesitation, acknowledge that the *Ceremonial* Law in general, was a *Type* of the *Mysteries* revealed in the Gospel. We must pass the same Judgment upon the *Brazen Serpent*, which *Moses* lifted up in the Wilderness, and which our blessed Redeemer makes a *Type*

(†) Coloss. ii. 17. Galat. iii. 24.

and *Emblem* of his own Crucifixion (a); as likewise on *Jonas's* being *three Days, and three Nights, in the Whale's Belly* (b), which He likewise represents as a *Figure* of his own Death and Resurrection. There are also abundance of *Types* in the Epistle to the *Hebrews*, which therefore ought to be receiv'd as such. But it is rash (not to say worse) to seek for *Types* and *Allegories*, where there are not the least Marks of any; and that too, by running counter to the plain and literal *Meaning* of Scripture, and very often to *common Sense*. Should not the Prudence and Moderation of *Christ* and his *Apostles* in this respect be imitated? Is it not a pretending to be wiser than they were, to look for *Mysteries*, where they design'd none? How unreasonable is it to lay an useless Weight on the Consciences of Christians; and to bear down the *true* and *reveal'd*, under the unwieldy Burden of *traditional Mysteries*. 2dly, We must not only be careful not to encrease the Number of *Types*, but also not to carry a *Type* too far, but confine ourselves to the Relation, which evidently appears between the *Type* and *Antitype*. In a *Type*, every Circumstance is far from being *Typical*, as in a *Parable* there are several Incidents, which are not to be consider'd as Parts of the *Parable*, nor insisted upon as such. Complaints have long ago been made, that under pretence that the *Tabernacle* of *Moses* was a Figure of the *Church*, or of *Heaven*, even the very *Boards* and *Nails* of it have been converted into *Types*.

What we have said concerning *Types*, may be applied to *Allegories*. But it must be observ'd that there is this difference between them (c); that a *Type* consists in *some Action* or *Event* designed to be the Figure or Sign of some other; as the *Brazen Serpent*, (for instance) *Jonas's* being in the Whale's Belly, the building of the *Tabernacle*, &c. Whereas an *Allegory* consists rather in certain Words or Sentences, that have a *Figurative Sense*, and which are us'd either to convey more effectually some Truth or Doctrine into the Minds of Men, or to recommend some moral Duty to their Practice. Several *Allegories* of this kind are to be found in the *sacred Writings*, where an Explanation of them is sometimes given at the same time; as when *St. Paul* represents the *New Covenant* under the Emblem of *Sarah*, and the

(a) John iii. 14.
p. 367.

(b) Matth. xii. 39, 40.]

(c) Erasmi. de rat. Concionandi,

Old under that of *Hagar* (d). But it would be as absurd and ridiculous for any one to think himself authorized thereby to turn the whole Bible into *Allegories*, as to convert it all into *Types*, because some are clearly and plainly expressed in it. Care likewise must be taken, not to carry an *Allegory* beyond the Intention and Design of the Author. When *Jesus Christ*, for instance, speaking of the Temple of his Body, said to the Jews, *Destroy this Temple, and in three Days I will raise it up* (e); we must be careful not to push this *Allegory* beyond the Design of our Saviour, which was, thereby to prefigure his Death, and to signify that he should rise again the third Day. For if any one should from thence apply to *Jesus Christ* every Thing that could be affirm'd of the Temple, he must, with *Irenæus* (f); conclude that our Saviour was then 46 Years of Age. Whoever desires more particular Directions concerning the Use of *Types* and *Allegories*, let him consult the most excellent and judicious Observations of *Erasmus* upon this point, in his *Treatise de ratione Concionandi*, or *The Art of Preaching*.

After we have thus given a general *Idea* of the Jewish Ceremonies, it will now be proper to descend to a more particular Examination of them; which we shall do, by following the same Method a late learned Author hath done (g); from whose excellent Writings we shall extract all that is necessary for our present Purpose under the following Heads; I. The *Holy Places* among the Jews. II. Their *Holy Persons*; and here we shall give an Account of their *Setts*, and of their most famous *Rabbies*. III. Their *Sacrifices* and *Oblations*. IV. Their *Holy-days* and *Festivals*.

Of the Holy Places.

The Holy Land.

WE may reckon among the *Holy Places* the *Land of Israel*, as the Jews term it (h), which is also call'd *God's Inheritance*, or the *Earth*, and the *Land*, by way of Eminence. Jews and Christians have also unanimously bestow'd upon it the Name of the *Holy Land*, tho for different Reasons. It is not

(d) Galat. iv. 24, 25.
Antiq. of the Hebrews.

(e) John ii. 19.

(f) Iren. l. xv. c. 39.

(g) Reland

(h) 1 Sam. xiii. 19. Ezek. vii. 2. Hoseah ix. 3. Ruth. i.

our Business here to describe the Bounds and Divisions of it, but only to consider it according to its *real* or *pretended* Holiness.

The whole World was divided by the *Jews* in two general Parts, *The Land of Israel*, and *the Land out of Israel*; that is, all the Countries that were inhabited by the *Nations of the World*, to use their own Phrase, *i. e.* by the *Gentiles*. We meet with some Allusions to this Distinction in the *Holy Scriptures* (i). All the rest of the World, besides *Judea*, was by the *Jews* look'd upon as *profane* and *unclean*. The whole *Land of Israel* was *Holy*, without excepting *Samaria*, notwithstanding the Animosties between the *Jews* and *Samaritans*; nor even *Idumaea*, especially after its Inhabitants had embrac'd the *Jewish* Religion. As for *Syria*, they thought it between both; that is, neither quite *holy*, nor altogether *profane*. Besides the *Holiness*, ascribed in Scripture to the Land of *Israel* in general, as it was the Inheritance of *God's People*, the Place appointed for the performance of his Worship, the *Jews* were pleas'd to attribute different Degrees of *Holiness* to the several Parts of it, according to their different Situation. They reputed, for instance, those Parts which lay beyond *Jordan*, less *holy*, than those that were on this side. They fancied likewise *walled Towns* to be more *clean* and *holy* than other Places, because *Lepers* were not admitted into them, and the Dead were not buried there. Even the very *Dust* of *Israel* was by them counted *pure*, whereas *that* of other Nations was look'd upon as *polluted* and *profane*. Which undoubtedly was the reason why our Saviour ordered his Disciples, when they departed out of any House or City that would not receive nor bear them, they should shake off the *Dust* of their Feet. As the *Jewish* Traditions concerning the *Holiness* of their Country do not directly come under our Consideration, we shall be contented with having just pointed out some of them by the way.

There was nothing in the whole Land of *Israel*, that was sup-^{Of Jerusa-}pos'd more *holy* than the City of *Jerusalem**, otherwise call'd the *Holy City*, and *the City of the great King* (k). Before the building of the Temple, the *Jewish* Religion and Worship were not

(i) Matth. vi. 32.

* Authors are divided about the Etymology of the Word *Jerusalem*, some imagine it signifies *Fear Salem*, because the City was very strong; others, They shall see Peace. But others, with greater Probability, say it means, The Inheritance of Peace.

(k) Matth. v. 35.

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fix'd to any one particular Place, the *Tabernacle* having been several times remov'd from one place to another, for the Space of 479 Years, according to the Calculation of some of their Writers. After that Time, *Jerusalem* became the Center and Seat of their Religion. As this *Capital* of the *Holy Land* is very remarkable, upon the account of the many wonderful Works, which God wrought therein; and especially, for the Preaching, the Miracles, and the Death of our Saviour *Jesus Christ*, it therefore deserves a very particular Consideration. It is, besides, worth while to have some *Idea* of a City, which was the *Figure* of that Heavenly *Jerusalem*, of which we have so noble a Description in the *Revelations* (l). *Jerusalem* (which, according to the *Jewish* Notions, stood in the middle of the World) was formerly called *Jebo*, from one of the Sons of *Canaan* (m). Some Authors imagine that it was the ancient *Salem*, mention'd in the Scriptures (n), of which *Melchizedek* was King; but this is uncertain. Neither is it well known who was the first Founder of it. After the taking of it by *Joshua* (o), it was jointly inhabited both by *Jews* and *Jeboites* (p), for the Space of about 500 † Years, that is, till the Time of King *David*. This Prince having driven the *Jeboites* out of it, made it the Place of his Residence (q), built therein a noble Palace, and several other magnificent Buildings, so that he made it one of the finest Cities in the World (r). Upon which account it is sometimes called the *City of David* (s). *Josephus* gives us a full and elegant Description of it (t), wherein he represents it as a very large strong Place, and divides it into the *Upper* and *Lower* City. The *Upper* was built on Mount *Sion*, and the *Lower* on the Hill *Acra*. The Learned are divided in their Opinions about the Situation of these two Cities, and of the Hills on which they stood, in respect one of another; some placing the *Upper* City and Mount *Sion* on the *North*, and others, on the *South*. We have embrac'd the latter Opinion, judging it to be the most probable. This City was not always of the same bigness, for at first it took up no more than Mount *Sion*. But in *Josephus's* Time it was 33 *Stadia* in compass, that is, between 4 and 5 *Italian* Miles. We cannot precisely tell how many *Gates* it had: There were *eleven* in *Nehemiah's* Time. We find

(l) Revel. xxi. (m) Joshua xviii. 28. (n) Gen. xiv. 18. (o) Josh. x. 63. † Or 515. See Joseph. Antiq. l. vii. c. 3. (p) 2 Sam. v. 6, 7, 8, 9. (r) Psalm. xlviii. 12, 13. (s) 1 Chron. xi. 5. (t) Joseph. de Bello Jud. l. vi. c. 6.

some

some of the Gates of *Jerusalem* mentioned in Scripture under other Names than what *Nehemiah* gave them (u); whether they were the same under different Names, or not, we cannot easily determine. 'Tis probable the City had twelve Gates, since the Heavenly *Jerusalem*, spoken of in the *Revelations*, had so many.

As *Jerusalem* was situated in a dry Soil, they took care to make a great Number of Ponds, or *Conservatories* of Water (z) within the City, for washing the Sacrifices, and purifying the People; among others, the Pools of *Bethesda* and *Siloam* mentioned by St. *John* (a), tho' some are of opinion these were one and the same. There is no need of taking notice here of the several Palaces in *Jerusalem*, as *David's*, *Herod's*, *Agrippa's*, the House of the *Asmoneans*, and many other noble Edifices, which are placed differently by the Learned, and described by *Josephus*. The *Jews* reckon up a prodigious Number of *Synagogues* in this City, of which I shall treat hereafter. They likewise ascribe to *Jerusalem* several Privileges, which the other Cities of *Judea* had not. These last belonged to some *Tribe* or other, whereas *Jerusalem* was common to all the *Israelites* in general, tho' it was situated partly in the *Tribe* of *Judah*, and partly in that of *Benjamin*. This was the reason why the Houses were not let, and that all Strangers of the Jewish Nation had the Liberty of lodging there gratis, and by right of Hospitality. Of this Custom we find some Traces in the *New-Testament*, as in *Matth.* xxvi. 17, &c. It was unlawful to leave a dead Body within the City, even for one Night, or to bring in the Bones of any dead Person. *Profelytes of the Gate*, that is, such as were uncircumcised, were not permitted to dwell there. There were no *Sepulchres* in the City, except those of the Family of *David*, and of *Huldah* the Prophetess. These they took care to whiten from time to time, that people might avoid coming near them, and so polluting themselves (b). No one had the Liberty of planting or sowing within the City; accordingly there were no Gardens; but without the Walls there were great Numbers. In short, whatever could occasion the least Uncleaness, was carefully banished thence.

But the main Glory, and chiefest Ornament of *Jerusalem*, and Of the Temple the true Source of its Holiness, was the Temple *Solomon* built there

(y) *Nehem.* iii.

(z) *Joseph. de Bell. Jud.* l. vi. c. 12.

(a) *John* v. 2. ix. 7.

(b) *Matth.* xxiii. 27.

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by the Command of God, (c) on Mount *Moriah*, which was part of Mount *Sion*. It was upon the account of the choice God made of this place, that the Temple is frequently called in Scripture the *House of the Lord*, or the *House* by way of Eminence. 'Tis a difficult Task to give an exact Description of this Temple of *Solomon*, because on the one hand, the accounts which we have of it in the first Book of *Kings*, and the second of *Chronicles*, are so lame and imperfect, that they do not give us a true Notion of the several Parts of it; and, on the other, because we are in the Dark, at this distance of time, about the meaning of most of the *Hebrew* Terms of *Architecture*. Some learned Authors however, are of opinion, that one might frame a full and compleat Idea of it, by joining the Description given by *Ezekiel* (d), to that which we have in the first Book of *Kings*, and the second of *Chronicles*. But to enter into a particular Examination of this matter, would be foreign to our present Design, which is to make some few Remarks on the Temple of *Jerusalem*, as it was in the time of *Jesus Christ*. I have therefore only this one Observation to make, with regard to the first and second Temple: That they were the only places God had chosen and appointed for the performance of his Worship, which was one of the chief and most essential parts of the *Ceremonial Law*. This the supreme Law-giver did, not only for the sake of preserving Unity in the Common-wealth, but more especially to prevent the *Israelites* from falling into Superstition, Idolatry, and the foolish and impure Worship which the *Heathens* paid to their *Deities* in the *High-Places*, that is, in *Chappels*, or *Temples* built on *Hills* and *Eminences*. The Words of our Saviour to the Woman of *Samaria*, *The Time is coming when God shall no longer be worshipped either in Jerusalem, or on Gerizim only, but shall be adored in Spirit and in Truth every where alike by his true Worshippers*, are a clear Evidence that the fixing of the Worship of God to the Temple of *Jerusalem* alone, was a *Ceremonial Institution* designed merely for the preserving the Unity and Purity of the *Jewish Religion*.

The Temple of *Zerubbabel*, (which we had an occasion to mention, when speaking of *Herod*) was built in the very place (e) where *Salomon's* stood before, that is on Mount *Moriah*, where the Lord appeared unto *David* (f), and where this Prince was ordered by God

(c) 1 Chron. xxviii. 12. 2 Chron. iii. 1. (d) Ezek. xl. xli.

(e) And upon the very same Foundations, saith Dr. Prideaux. Conn. P. I. B. III. sub. ann. 534.

(f) 2 Chron. iii. 1.

to erect an Altar, in order to have a stop put to the Plague (b). This Temple was afterwards very much improved and beautified by Herod; who added exceedingly to the Magnificence of it. But notwithstanding all the Expence he bestowed upon it, it still came far short of Solomon's; which deserved indeed much better to be ranked among the *Wonders of the World*, than some *Ancient Buildings* that have been honoured with that Title.

By the *Temple* is to be understood, not only the *Temple* strictly so called, viz. the *Holy of Holies*, the *Sanctuary*, and the several *Courts*, both of the *Priests* and *Israelites*; but also all the *Apartments* and *Out-buildings* in general that belonged to it. This is necessary to be observed, lest we should imagine, that whatever is said in Scripture to have happened in the *Temple*, was actually done in the inner part of that *Sacred Edifice*, whose several parts we are now going to take a view of: Each of them had its respective Degree of *Holiness*, which increased in proportion, as they lay nearer the *Holy of Holies*.

I. Let us then begin our Survey of the Temple, with considering all that outward Enclosure, which went by the Name of the *Mount of the Temple*, or of the *House* (i). This was a Square of 500 Cubits every way (k), which contain'd several Buildings, appointed for different Uses. All round it there were *Piazza's* or *Cloysters*, supported by Marble-Pillars. The *Piazza* on the South side had four Rows of Pillars, and all the rest but three. *Solomon's Porch*, or rather *Piazza*, was on the Eastern side. Here it was, that our Saviour was walking at the *Fest* of the *Dedication* (l), that the lame Man, when heal'd, glorified God before all the People (m), and that the Apostles were us'd to assemble together (n). On the top of this *Portico*, is also plac'd the *Pin-nacle*, from whence the Devil tempted our Saviour to cast himself down (o): because, according to *Josephus*; there was at the bottom of this *Portico* a Valley so prodigiously deep, that the looking down made any one giddy (p). In the four Corners of these *Piazza's* stood a kind of *Watch-Towers*, for the Use of the *Le-vites*, with several other *Apartments*, and particularly a *Synagogue*, where our Saviour is commonly suppos'd to have been *found sit-*

Of the Mount
of the Temple.

(b) 2 Sam. xxiv. 18. (i) 1 Maccab. xiii. 53. Ezra x. 9. (k) i. e. 750 Foot on every side. See Dr. Prideaux Conn. ubi supra. (l) Joh. x. 23. (m) Acts iii. 11. (n) Acts v. 2. (o) Matth. iv. 5. (p) Joseph. Antiq. l. xv. c. 14.

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ting in the midst of the Doctors. (See Luke ii. 46.) In this Place likewise the *Sanhedrim*, or great Council, met in our Saviour's Time, after they had forsaken the Chamber *Gazith*, which was in one Corner of the Court of the *Priests*; as did also the *Council of Twenty-three*, whose Business it was to take Cognizance of some capital Crimes; but not of all. Here moreover were the Animals for the Sacrifices sold, and such as happen'd to be any way tainted or blemished, were burned: It was in all probability from this Part of the Temple that Jesus Christ drove out those that bought and sold Doves. (q). The *Levites* had Apartments here, where they eat and slept when they were not upon Duty. This *outer Enclosure* of the Temple had five Gates, where the *Levites* constantly kept guard: The most remarkable Gate, that on the East, was called the Gate *Shushan*, or the *King's Gate* (r), which is thought to have been the same with the *Beautiful Gate of the Temple* mention'd in the *Acts* (s). Some Writers take this Place to be the *Court of the Gentiles*, and the same as is spoken of in the *Revelations* (t); tho' Jewish Authors never mention more than the three Courts, of the *Women*, of the *Israelites*, and of the *Priests*. The same Authors tell us, it was unlawful for any one to come in here with a *Stick* or a *Purse* in his hand; with *Shoes* on, or *dusty Feet*; to cross it in order to shorten the way, or to sling down any Nastiness in it. Which Circumstances may give some Light to *Matth. x. 9, 10.* where *Jesus Christ* orders his Disciples to walk in the discharge of their *Ministry*, with the same Circumspection and Care, as Men were wont to take, when they designed to walk in the Temple: This may also serve to illustrate *Mark xi. 16.* where *Christ* would not suffer any Man to carry any Vessel through the Temple.

The Soreg,
or Balustrade.

II. Between this outward Space, or the *Mount of the Temple* and the *Courts*, there was another Space, called the *Avant-Mure*, thro' which the way led to the several Courts of the Temple. This Space was separated from the *Mount of the Temple* by *Stone-Balustrades* three Cubits High, at the distance of ten Cubits from the Walls of the other Courts. This is what *Josephus* calls the *second Temple*, that is, the second part of the Temple; and he tells us, that there were in it several *Pillars* at certain distances, having Inscriptions

(q) *Matth. xxi. 12.*

(r) *1 Chron. ix. 18.*

(s) *Acts iii. 2.* N. B. Some place

the Beautiful Gate at the Entrance of the Court of Women.

(t) *Revelat. xi. 2.*

on them, some whereof contained Exhortations to Purity and Holiness, and others were Prohibitions to the *Gentiles*, and all such as were *Unclean*, not to advance beyond it, as having some degrees of Holiness above the *Mount of the Temple* (a). As People were forced to pass through this place to go into the *Court of the Women*, wherein was the Apartment for the *Nazarites*; what occasioned the Disturbance, of which we have an account in the *Acts* (b), no doubt was the *Jews* imagining St. *Paul* had brought *Greeks* into the *Temple* [beyond the before-mentioned *Ballustres*] and thereby polluted that *Holy Place*. The Wall of this Space was not so high as those of the *Temple*, and there were several *Openings* in it, through which one could see what was doing in the adjoining *Courts*.

III. The *Court of the Women*, was the first as you went into the *Temple*. It was called the *Outer Court*, because it was the furthest from the *Temple* strictly so called; it was named the *Court of the Women*, not because none but Women were suffered to go into it, but because they were allowed to go no farther. It was 135 Cubits square. On the four Corners of it, were four Rooms appointed for four different Uses. In the first, the *Lepers* purified themselves after they were healed; in the second, the Wood for the Sacrifices was laid, after it had been wormed; the *Nazarites* prepared their *Oblations*, and shaved their Heads in the third; and in the fourth the Wine and Oil for the Sacrifices were kept. There were also two Rooms more, where the Musical Instruments belonging to the *Levites* were laid up. It is commonly supposed, that it was in this Court the King read publicly the *Law* every seventh Year. In this place were the 13 *Treasury-Chests*, two of which were for the half *Shekel*, which every *Israelite* paid yearly; and the rest held the Money appointed for the Sacrifices and other *Oblations*. And in this Court likewise, as some Authors imagine, was the *Treasury*, over against which *Christ* sat and beheld how the People cast Money into it (c); because none were permitted to sit down in the great Court (i. e. of the *Israelites*) except the Kings of the Family of *David*, and the Priests; and these last too never did it, but when they were eating such Remnants of the Sacrifices, as were ordered to be eat in the *Temple*. Round this Court there was a *Balcony*, from whence the Women could see whatever was done in the *Great Court*.

(a) Joseph. de Bell. Jud. l. vi. c. 6.

(b) Acts xxi. 26—28.

(c) Mark. xii. 41.

Of the Court
of the Israelites.

IV. From the *Court of the Women* they ascended into the *Great Court* by fifteen Steps. This was divided in two Parts, one whereof was the *Court of the Israelites*, and the other of the *Priests*. The latter was one Cubit higher than the other; near the Entrance of which there was a Gallery, wherein the *Levites* sung and plaid on Instruments. This *Court* had 13 Gates, each of which had its particular Name and Use. There were several Rooms and Chambers in it, where things necessary for the Service of God were got ready; and, among others, the *House of the Hearth*, where a continual Fire was kept for the use of the *Priests*, because they went always bare-foot on the cold Marble Pavement.

The Altar of
Burnt-Offerings.

But what chiefly deserves our Notice in this *Court*, is, the *Altar of the Lord* for Burnt-Offerings, otherwise called the *Outer Altar*; whereon the daily Offerings of the *Morning* and *Evening Service* were made. This Altar, which, according to the *Talmudists*, was 32, but according to *Josephus* 50 Cubits square, and 10 in Height, was built of rough and unhewn Stones (d). The ascent up to it, was by a gentle rising, without Steps. On this sloping ascent, there was always a heap of Salt, wherewith they salted whatever was laid upon the Altar (e), except Wine, Blood, and Wood. On this Altar were kept several Fires for different Uses. And on the four Corners of it were four *Horns*, not fashioned like those of Bulls, but strait, of a Cubit in Height and Thickness, and hollow within *. Near this Altar stood several Marble-Tables, whereon they laid the Flesh of the Sacrifices, and other things; and *Pillars*, to which they fastened the Animals, when they were going to kill or flea them. All this was in the open Air. Between the Altar and the Porch, leading into the Holy Place, there stood a large *Bason*, for the *Priests* to wash in (f), which supplied the want of the *Brazen Sea*, that was in the *first Temple* (g).

Of the Temple
properly so
called.

V. From the *Court of the Priests*, they went up into the *Temple* properly so called, by twelve Steps. This Building was an hundred Cubits every way, excepting the Front, which was six score (h). It may properly be divided into three Parts, viz. 1. The *Porch*; 2. The *Sanctuary*, or *Holy Place*; 3. And the *Holy of Holies*, or *most Holy*.

(d) Exod. xx. 25. (e) Mark ix. 49. * "Herein was to be put some of the Blood of the Sacrifices". Dr. Prideaux Connect. Part. I. Book. III. ad ann. 535.

(f) 2 Chron. iv. 6.

(g) Ibid. 2—3. (h) It was 150 Feet in Length, and 105 in Breadth, from out to out, saith Dr. Prideaux, ibid. ad an. 534.

The

The *Porch* was about 15 or 20 Cubits long, and as many broad; ^{The Porch of the Temple.} it had a very large *Portal*, which instead of folding Doors, had only a Rich Vail *. In this first part of the Temple, were hung up several valuable Ornaments, which were Presents from Kings and Princes, and which were carried away by *Antiochus Epiphanes* (i). *Josephus* and the *Rabbins* speak of a *Golden Vine* in this place, which crept up the Pillars of Cedar: This Vine was the Product of the Presents made by private Persons when they dedicated their first Fruits of their Grapes. Here stood also a *Golden Table*; and a *Lamp* of the same Metal was fixed over the Gate which led into the *Sanctuary*: These were given by *Helena*, Queen of *Adiabena*, when she embraced the *Jewish* Religion. There were two other *Tables* in this *Porch*; a Marble one, whereon were set the Loaves of *Shew-Bread*, before they were carried into the *Holy Place*; and a *Golden one*, on which they were placed, when they were brought back from thence.

The *Sanctuary*, or *Holy Place*, called by the *Jews* the *Outer* ^{The Holy Place.} *House*, (it being such in respect of the *Holy of Holies*) was between the *Porch*, and the most *Holy Place*; being twenty Cubits broad, and forty in Length and Height. It had *two Gates*, one whereof was called the *Lesser*; through which they went in order to open the *Great Gate*, which had four folding Doors. The *Sanctuary* was divided from the *Holy of Holies* neither by a Wall nor Gate, but only by a double *Vail* (k). This is supposed to have been the Vail which was rent in twain at our Saviour's Death (l), because it was to be of no further use. Allusion seems to be made to this in the *Revelations*, where it is said, that the *Temple of God* was opened in Heaven, and the *Temple of the Tabernacle of the Testimony* was opened (m).

What we are chiefly to consider in the *Sanctuary*, are the *Golden* ^{The Altar of} *Candlestick*; the *Table*, whereon were put the Cakes or Loaves of *Shew Bread*; and (between it and the *Candlestick*) the *Altar of Incense*, so named from the Incense that burnt on it every day, which by *St. John* is stil'd the *Prayers of the Saints* (n). This Altar was also called the *inner Altar*, in opposition to the Altar of *Burnt-Offerings*, already described; and the *Altar of Gold*, because

* Some place here a Gate plated with Gold. See *Lamy*, p. 92.

(i) 2 Maccab. iii. 2. v. 16.

(k) It was divided by a Wall and a Vail, saith

Lamy, Appar. p. 92.

(l) *Marth* xxvii. 51.

(m) *Revel.* xi. 19. and xv. 5.

(n) *Revel.* v. 8.

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it was overlaid with pure Gold (o). It was not placed in the *Holy of Holies*, as some have been induced to believe from a wrong Interpretation of some Passages of Scripture (p), but in the *Sanctuary* near the *Vail*, which parted it from the *Holy of Holies*, and over-against the *Ark of the Covenant* (q). This is the Altar so often mentioned in the *Revelations*. It was one Cubit in Length and Breadth, and two in Height. On the four Corners, it had four Horns like the Outer Altar. On these Horns was the *Atonement* made, *once every Year, with the Blood of the Sin-Offering* (r). Round it there was a very thick border, on which they set the Coals for burning the *Incense*, which was prepared in the Court of the Priests (s).

The Table for
Shew-Bread.

There is no mention in *Exodus* of any more than one Table for the use of the Tabernacle (t); but we learn from the 2d Book of *Chronicles* (u), that Solomon made ten Tables [of Gold, as is supposed,] and placed them in the Temple, (which he had built) *five on the right side, and five on the left*. The Table of Shew-Bread having been carried to *Babylon*, and lost there, they were forced to make a new one for the *second Temple*. This last *Titus* rescued from the Flames, [at the taking of *Jerusalem*] and had it carried to *Rome* with the *Candlestick*, and some other rich Spoils, to grace and adorn the *Triumph* of his Father *Vespasian*. It was made of Wood, and overlaid with Gold; and was two Cubits long, one broad, and a Cubit and half high. 'Twas placed by the Altar, at some distance, and against the North Wall of the *Sanctuary*. Upon this Table were put the twelve Loaves of *Shew-Bread*, called in *Hebrew* the *Bread of Faces* (x), because the Table being almost over-against the *Ark of the Covenant*, they might be said to be set before the *Face of God* (y). These twelve Loaves represented the twelve *Tribes of Israel*, and were offered to God in their Name, for a Token of an everlasting Covenant. They were oblong, shaped like a brick; ten Palms long, and five broad, and might weigh about eight Pounds each. They were unleavened, and made of fine Flower. After the *Levites* had made and baked them, they brought them to the Priests, who set 'em upon the Table in two

(o) Exod. xxx. 3.
6. and xl. 5.
Room *Ablutines*.
30. & alibi.

(p) See 1 Kings vi. 22. and Heb. ix. 4.
(r) Exod. xxx. 10.
(s) Exod. xxv. 24.
(y) Exod. xl. 23. לַפְּנֵי יְהוָה.

(q) Exod. xxx.
(t) Over the Water-Gate in the
(u) Exod. xxv.

Row,

Rows, six on a Row, on the Sabbath Day. Frankincense was put upon each Row ; and to keep them from moulding, they were separated from one another by a kind of Reeds. The following Sabbath the Priests took them away, and put immediately others in their room ; so that that the Table was never without them. The old Loaves belonged to the Priests that were upon Duty, who accordingly parted 'em among themselves. As this sort of Bread was holy, it was not lawful for any but the *Priests* to eat of it, except in a case of Necessity (z). Besides the Loaves, there were some Vessels and Utensils upon the Table ; but the Learned are not agreed about the Shape or Use of them.

It appears from the second Book of *Chronicles*, that there were *Of the Golden Candlestick* ten *Candlesticks* in *Solomon's Temple*, five on the right Hand, and five on the left (a). But there was only one in the Tabernacle, and the second Temple, which stood near the South Wall of the *Sanctuary*, over-against the *Table*. It was all made of *pure Gold*, of *beaten Work* (b) ; and had seven Branches, three on each side, and one in the middle bigger than the rest. Each Branch had three *Bowls made after the fashion of Almonds*, three *Knobs*, and three *Flowers*, but the middlemost had four. At the end of each of these Branches there was a Lamp ; but whether fastened to the *Candlestick* or not, is not well known, it is most probable they were not. The *Scripture* tells us, that these Lamps were to burn continually (c), which undoubtedly ought to be restrain'd to the Night-time, at least in respect of the *Candlestick*, that was in the Tabernacle, since it is said (d) that the Priests lighted them in the Evening, when they burned Incense upon the Altar, and put them out in the Morning. These Lamps were filled every day with pure Oil ; to which Custom our Saviour alludes in his Parable of the ten Virgins (e). *Jewish Writers* find abundance of Mysteries in the *Candlestick*, and ascribe to it several uses ; but there is no need of having recourse to their Fictions, since we are assured by *St. Paul* that it was one of the *Types* of Christianity. *St. John* also makes frequent allusions to it in his *Revelations*.

We must now proceed to consider the *Holy of Holies*, otherwise called the *most Holy Place*, and the *Oracle* (f). In the *first Tem-* *The Holy of Holies.*

(z) Matth. xii. 4. 1 Sam. xxi. 3, &c. (a) 2 Chron. iv. 7. (b) Exod. xxxvii. 17, &c. (c) Exod. xxvii. 20. (d) Exod. xxx. 7, 8. Levit. xxiv. 2, 3. 1 Sam. iii. 3. 2 Chron. xiii. 11. (e) Matt. xxv. (f) "It was so called, because God here gave his Answers to the high Priest, when he consulted him". *Lamy*, p. 92.
ple

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ple it was divided from the *Holy Place*, by a Partition of Boards overlaid with Gold; in which there was a Door-place with the above-mentioned Vail over it. But in the *Second*, it was divided by two *Vails* nailed at a Cubit's distance one from the other, as is commonly supposed. The *Holy of Holies*, according to the *Jews*, was twenty Cubits in length. Though the *Holy Place* was reckoned very *Sacred*, yet it was not to be compared in this respect with the *most Holy*, which was look'd upon as the Palace of God. For this Reason none but the *High-Priest* was permitted to go into it, and that but once a Year, viz. on the great *Day of Expiation* (g); on which Day the *Jews* tell us it was lawful for him to go in several times (h). This part of the Temple, as well as the whole building, was surrounded with Rooms and Apartments for different Uses (i). The Roof of the *Holy of Holies* was not flat, (as in the other parts of the Temple, and in the Houses of Eastern Nations in general) but sloping as in our Buildings; and, according to *Josephus* (k), "it was covered and armed all over with pointed Spikes of Gold, to keep off the Birds from nestling upon it." Tho' the Roof was inaccessible to all, yet there was round it a kind of Rail or Balustrade, according to the Law (l), to keep any one from falling down that should happen to go there.

The *Holy of Holies* was at the *West end* of the Temple, and the Entrance into it towards the *East*, contrary to the Practice of the Heathens. The greatest Ornament of the *Holy of Holies* was wanting in the *Second Temple* (m), namely, the *Ark of the Covenant*, or *Testimony* so called, because the Law, which contained the Terms and Conditions of the *Covenant* God had made with the *Israelites*, was kept in it; and because it was moreover a Pledge or *Testimony* of his gracious Presence among them. Some *Jewish* Authors tell us, that they put a *Stone* in the room of it three Inches thick (n), which, as they pretend, worked abundance of Miracles. This same *Stone*, (as some imagine) is still in Being, and laid up in the *Mosque*,

(g) Exod. xxx. 10. Levit. xvi. 2, 15, 34. Heb. ix. 7.

(h) Philon. Legat. ad Caium. (i) "These served to support its height, and were, as it were, so many Buttresses, and a great Ornament to it at the same time—there were three Ranges of them one above another." Lamy p. 92.

(k) Joseph. de Bell. Jud. l. vi. c. 6. (l) Deut. xvii. 8.

(m) "The Defect was supplied, as to the outward Form. For in the second Temple there was also an Ark made of the same Shape, and Dimensions with the first, and put in the same place. But—it had none of its Prerogatives or Honours—For there were no Tables of the Law,—no appearance of the Divine Glory over it, &c." Dr. Prideaux Conn. P. I. B. III. under the Year 534.

(n) i. e. The Stone on which the Ark stood in the first Temple. Dr. Prideaux ibid. which

which the *Mahometans* have built in the place where the *Temple* of *Jerusalem* stood, which for that reason is called the *Temple of the Stone*.

As we meet in the *New-Testament* with frequent Allusions to *The Ark of the Covenant*, it will be proper to say something of it here. It was a *Chest* or *Coffer*, of *Shittim-Wood* or *Cedar*, over-laid with pure Gold within and without; which *Bezaleel* made by *Moses's* Order, according to God's Direction (o). As its Dimensions were a Cubit and a half in Height and Depth, and two in Length, we may from thence judge it was pretty large. Round the Edges was a Ledge of Gold, on which rested the *Cover* of it, known by the Name of the *Mercy-seat*, or *Propitiatory*; so called, because on the day of *Expiation* the *High Priest* standing between the Staves, wherewith it was carried upon the Shoulders of the *Levites*, made *Atonement* and *Propitiation* for the Sins of the People, and for his own, by sprinkling some of the Blood of the Sacrifices before it (p). This *Mercy-seat*, which was all made of solid Gold *, ought to be look'd upon as the chief part of the *Ark*. For here it was that the Voice of God, from between the *Cherubims* over the *Cover*, was heard, and here he declared to the Priests the Pardon of the Peoples Offences. Hence in Scripture to *cover Sins*, and *forgive them*, mean the same thing (q). What shape these *Cherubims* were of, is not well known. All that can be said of them, is, that they were represented with *Wings*, *Faces*, *Feet* and *Hands*; that they looked inward towards each other; and that their Faces were turned towards the *Mercy-seat*, [so that they were in the Posture of Figures worshipping (r)]. Their Wings were expanded, and embracing the whole Circumference of the *Mercy-seat*, met on each side in the middle; and over them did the Pillar of the Cloud appear, which was a Token of the *Shecinah*, or *Divine Presence* (s). In *Solomon's* time there was nothing in the *Ark*, besides the two Tables of *Stone*, containing the Ten Commandments, which *Moses* put there by the Command of God (t). But before that time, as some suppose, the *Pot of Manna* (u), and *Aaron's Rod* that budded (x), had been laid in it. And indeed this Opinion seems to be countenanc'd

(o) Exod. xxv. (p) According to Buxtorf (*Lexic.* p. 373) it was so called—Quod illic Dominus se propitium ostenderet. * Of the thickness of an Hand's Breadth.

Dr. Prideaux ubi supra.

(q) Psal. xxxii. 1.

(r) Dr. Prideaux ubi supra.

(s) Levit. xvi. 2. Psal. xcix. 7.

(t) 1 King. viii. 9.

(u) Exod. xvi. 33.

(x) Num. xvii. 6—10.

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by these Words of the *Apostle*, *That within the Ark were the Golden Pot, that contained the Manna, Aaron's Rod, and the Tables of the Covenant* (y). But the *Greek Particle* *in* doth also signify *with*, or *near*, as we have observed in our *Commentary* on this Place. It is very probable, that those *Sacred Monuments* were laid up on the side of the Ark, in the *Holy of Holies*, as well as the *Golden Censer*, mentioned in this place. There stood also near the *Ark* some *Boxes*, wherein were put Vessels and Utenfils of Gold (z), and the Original and authentick *Copy* of the *Law*, as written by *Moses* (a). It cannot be questioned but that the *Ark* had some *Typical Uses*, but it is not safe to carry *Types* further than the *Holy Scriptures*, and the *Epistle* to the *Hebrews* have done.

Thus have we given an Account of the Temple of *Jerusalem*, as far as is necessary for our present Purpose. It is well known what was the unhappy End of that noble *Building*, and how God was pleased to permit that it should be laid waste, because it had been polluted and profaned, but especially because it was to make room for that *spiritual Temple* which God was to raise upon its Ruins. We learn from History, that *Julian* the Apostate, out of hatred to Jesus Christ and the Christians, used all his Endeavours to have it rebuilt; but God rendered this rash and impious Attempt of his ineffectual, and put a stop to it by very wonderful and supernatural Means (b).

Of the neighbouring Places
of Jerusalem.

Before we leave *Jerusalem*, it will be necessary to say something of the Places about it, especially those which our Blessed Saviour was pleased to honour with his Presence. The first remarkable place, on the *East side* of the City, was the *Mount of Olives*, from whence *Jesus Christ* was taken up into Heaven. It was by the *Jews* called the *Mount of anointing*, because abundance of *Olive Trees* (c) grew there, of which *Oil* for *anointing* the Priests, and other Uses, was made. *St. Mark* tells us, that this Mount was over against the Temple (d); and *St. Luke*, that it was a *Sabbath-Day's Journey* from *Jerusalem* (e), that is, two thousand Cubits, which must undoubtedly be understood of the bottom of the Mountain, and not of the top of it, since *Bethany*, which was built upon it, was fifteen Furlongs from *Jerusalem* (f). This Hill had

(y) Heb. ix. 4.

(z) 1 Sam. vi. 15.

(a) Deut. xxxi. 26.

(b) Soerat. Hist. contra Jud.

Eccl. i. iii. c. 20.

(c) Mark xiii. 3.

(d) Mark xiii. 3.

(e) Acts i. 12.

(f) John xi. 18.

three Rifings or Eminences; from the middlemost of which it is supposed (but without any good Grounds) that Jesus Christ was taken up into Heaven; that on the South was called the *Hill of Reproach* or *Corruption*, because *Solomon* built thereon *High-Places* in honour of false *Deities* (b); the third lay to the *North*, and is in *St. Matthew* call'd *Galilee* (c), but for what reason is unknown: Here it was that Jesus Christ appointed his Disciples to meet him after his Resurrection. The Ceremony of burning the *Red Heifer*, mentioned in *Hebr.* ix. 13. was perform'd upon this Mount of *Olives*; and upon one of its *Rifings* was plac'd the *Light*, which was to give notice of the *New-Moon*.

The Mount of *Olives* was separated from *Jerusalem* by a Valley, through which ran the Brook *Cedron*, so called from a *Hebrew* Word signifying *dark, black*; either because it was shaded with trees, or that the Blood of the Sacrifices, which was poured round the Altar, being convey'd thither, render'd the Water of it *black*. The Valley of *Cedron* was bounded on the *South* by that of *Hinnom* (d), that is, *the Valley of Cries*, or of the *Children of Hinnom*, that is, *of the Children of Tears*, because this was the Place where the *Israelites* had sacrificed their Children to *Moloch*. It was also named the Valley of *Tophet*, or of the *Drum*, because, during these abominable Sacrifices, they were wont to beat *Drums*, to hinder the horrible, Shrieks, and Outcries of the tender and innocent Babes from being heard. In our Saviour's time, the *Jews* flung the Rubbish of the City, and the Bones of the Sacrifices, &c. in this Place, and kept here a continual Fire to consume them. This they reckon'd as an Emblem of Hell; and therefore gave it the name of *Gehenna* (e). Jesus Christ alludes to this, *Matth.* v. 22. At the bottom of the Mount of *Olives* there was, on the one side, a Village called *Gethsemane*, which in *Hebrew* signifies a *Press*, because there were *Presses* in it for making Oil. There was, in this Place, a Garden, where *Jesus Christ* was often wont to go with his Disciples, and where the Traitor *Judas* led the Soldiers that were sent to apprehend him *. On the other side, stood the Town of *Bethphage*, that is, *the House of Dates or Figs*; the Village, where our Saviour sent some of his Disciples to fetch the Ass on which

(b) 1 Kings xi. 7. and 2 Kings xxiii. 13.

(c) *Matth.* xxvi. 32.

(d) 2 Kings xxiii.

(e) See the Chaldee Paraphrase on *Isai.* xxiii. 14.

* *Matth.* xxvi.

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he rode into *Jerusalem*, a little before his Crucifixion, and where the barren *Fig-Tree* grew, which he cursed (f). Somewhat further, viz. about fifteen Furlongs from *Jerusalem*, lay *Bethany*, the Town where *Lazarus* and his Sisters dwelt (g), and where *Jesus* led his Disciples, and blessed them before his Ascension into Heaven.

Among the Places about *Jerusalem*, there was none more famous than the *Fountain of Siloam*, called otherwise *Gihon*. Writers are not agreed about the true Situation of it, but it is a Matter of very little Consequence. What we are sure of, is, that it furnished with Water several Pools in *Jerusalem*, particularly that of *Bethesda*, which is supposed to be the same as *Solomon's*. It was named *Bethesda*, or the *House of Gathering*, because it serv'd as a *Reservatory* for a great Quantity of Water; or rather, the *House of Grace and Mercy*, because there was near it a *Hospital* for the reception of sick Persons, who were cured in a miraculous manner, by bathing in the Waters of this Pool, as the Description St. *John* has given us of it seems to insinuate, who says, there were four Porches or Galleries belonging to it (h). It was near the *Sheep Gate*; which was so called, because the Sheep appointed for the Sacrifices were brought in that way.

As neither *Josephus* nor any other *Jewish* Author have mention'd this miraculous Virtue of the Waters of *Bethesda*, some have thereby been induced to imagine that there was nothing supernatural or uncommon in the Case; but that the true Cause of the Cures was owing to the Blood of the Sacrifices that were wash'd in it, especially at the Feast of the *Passover*, when vast Numbers of Animals were slain. They add moreover, that the *Angel*, spoken of by St. *John*, was only an Officer, whose Business it was to stir the Water when it was a proper Season, for the Cure of the Distempers mentioned by St. *John* (i). It is indeed a good Maxim, *Not to multiply Miracles without Necessity*, nor to receive any as true, but such as are grounded upon sufficient Evidence; because, under pretence of magnifying the Power of God, we thereby injure his Wisdom, and give superstitious People a handle of forging as many false Miracles as they please. But when, on the other hand, a Miracle is clearly revealed, we must readily acknowledge it for such, when it cannot be fairly accounted for by

(f) Matth. xxi.

(g) John xi.

(h) John v. 2, 3.

(i) John v. 3.

natural

natural Means; which seems to be the present Case, where every Circumstance tends to represent the Matter as something miraculous and supernatural. For those Cures were only done *at a certain Season* (k). The Waters healed all sorts of Diseases. There was a Necessity for an Angel to trouble the Waters; whereas People chuse generally to bathe when the Waters are still. In fine, he only was cur'd that first stepp'd in after the Waters were troubled. Besides, it is the Opinion of the *Jews*, and of several Christian Writers (l), that the Entrails of the Victims were always washed within the Temple. And most certainly the Pool of *Bethesda* was not in the Temple. This one Observation carries in it a sufficient Confutation of those who maintain, that the Power of healing Diseases, which these Waters had, was occasion'd merely by the Blood of the Sacrifices which were washed in them. And then farther,

As for the Supposition of those who imagine that the *Angel*, spoken of in this Place, was only an Officer appointed for stirring the Water at a *certain Season*, it is, in my Opinion, very groundless and extravagant. For I question whether there be any one Passage throughout the *New Testament*, where the word *Angel* (m) is used absolutely, and without some Epithet or other; as, for instance, *my Angel*, *the Angel of some Person*, *the Angel of the Church*, or the like, is ever found to signify an Officer or Messenger. We are not ignorant, that the fourth Verse of this Chapter is wanting in some ancient Manuscripts, and that consequently there is no mention in them, either of the *Angel* that troubled the Water, or of the sick Persons that waited for the moving of it. But can it be reasonable to prefer the Authority of three or four *Manuscripts*, where this Passage is left out, to so many others where it occurs; especially since there is no manner of Absurdity or Contradiction in what it contains? We must pass the same Judgment upon the Silence of *Josephus*, and other *Jewish Writers* about this Point. For, 1st, All things consider'd, this may be reckon'd as a good Rule, *That the Silence or Omission, even of many Historians, ought not to countervail or make void the Testimony of any one Author, who positively relates a Matter of Fact*. Nothing is more common in History, than to find some Particulars advanced by one Historian, and omitted by all the rest,

(k) Ibid. v. 4.

(l) Lightfoot, Witfius, &c.

(m) *Angelos*.

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and yet who would from the Silence of the one, take an occasion of charging the other with Forgery and Insincerity ; especially if there be no manner of Ground or Reason for calling in question his Veracity ? 2dly, *St. John* ought to be believ'd in this matter, tho he were consider'd not as a divinely inspired Writer, but only as an Author endowed with a moderate Share of Judgment and Prudence ; for it is not to be imagin'd, that he would have expos'd himself to that degree, as to have advanc'd such a notorious Untruth, and which might have been so easily detected, had it been one. As for *Josephus*, this is not the only thing which he hath omitted, especially as to what relates to the History of the Gospel ; for he makes no mention of the *Taxing* under *Augustus* (n), of the *Star* that appeared to the Wise Men (o), or of the *Slaughter of the Infants of Bethlehem* (p). And who knows, whether he, and the *Thalmudists*, looking upon this Miracle as a forerunner of the *Messiah*, have not designedly suppressed it, lest any one should conclude from their own Testimony, that *Jesus of Nazareth* was the *Messiah*, since we hear nothing of this supernatural Event, either before or since the coming of Christ. At what time these Waters were first endu'd with this miraculous Power, we cannot exactly tell. Thus much is certain, that they had it some time before our Saviour's Birth, since the Man, of whom we read in the *Gospel*, had been a long time at the *Pool*, to be cured (q). But because the Authors of the *Old Testament* do no where speak of it, we may reasonably suppose, that it had not this Virtue in their Time.

There was another famous *Pool*, which was supplied with water from the Fountain of *Siloam*, and borrowed its Name. And that this also had a miraculous Power of healing Diseases, is evident from the cure of the Man who was born blind (r). The *Jews* tell us, that *David* ordered his Son *Solomon* should be anointed by the Fountain of *Siloah*, thereby to denote that his Kingdom should be as lasting and extensive as the Waters of this Spring ; and they fancy that God speaks of it in these Words of the Prophet, *With Joy shall ye draw Water out of the Wells of Salvation* (s). For which reason they made use of this Water at the *Feast of Tabernacles*. It is not then without good and sufficient Reason, that *St. John*

(n) Luke ii. 1.

(o) Matth. ii. 2.

(p) Ibid. v. 16.

(q) John v. 6.

(r) John ix. 7.

(s) Isai. xii. 3.

hath observed, by way of Parenthesis, that *Siloam* is by Interpretation, *sent* (r); for thereby he hints at this, That the Healing Virtue which was in the Waters of *Siloam*, was an Emblem of that great Salvation which the *Messiah*, who was certainly *sent from God*, should bring into the World.

On the West End of the City was Mount *Calvary*, called by St. *Matthew* (u) *Golgotha*, that is to say, the *Skull*, (either because the *Jews* were wont to behead Criminals there, or else because it was shaped like a Skull; and by St. *John* *Gabbatha*, that is, a *lofty Place*.) This Place is noted for the Death and Sufferings of our Blessed Redeemer. It was divided from *Jerusalem* by a deep Valley, named, *the Valley of Carcases, or Skulls*. Mount *Calvary* stood without the City, according to the Law (x). And to this St. *Paul* alludes in his Epistle to the *Hebrews*, when he saith, that *Christ*, * as a Sacrifice for Sin, *suffered without the Gate*; and when he exhorts *Christians* to go forth out of the Camp, that is, out of *Jerusalem* *, this City being look'd upon by the *Jews* as the Camp of *Israel*.

As the Village *Emmaus* was no more than sixty Furlongs from *Jerusalem*, according to St. *Luke* (y), and *Josephus* (z), it may therefore be reckoned among the neighbouring Places of this City, mentioned in the *Gospel*. But we must take care not to confound it with a City of the same Name, which was 176 Furlongs from *Jerusalem*, and was afterwards named *Nicopolis*. This Village is the Place where the two Disciples, who disbelieved and doubted of the Resurrection of *Christ*, were going, when he appeared to them, and convinced them of the Truth of it. We are told, that he yielded to their Entreaties, when they desired him to abide with them, and that accordingly he went in, and eat with them. On what side of the City *Emmaus* lay, is not well known. But it is very probable, that it stood on the road that led to *Galilee*; and that the two Disciples, of whom we have an account in St. *Luke*, being *Galileans*, were travelling through this place into their own Country, thinking there was nothing to be done in *Jerusalem*, after the Death of their Divine Master. As soon as they found that their *Lord* was *risen indeed*, they returned with the glad Tidings, to such of their Fellow-Disciples, as had remained in *Jerusalem*.

(r) St. John ix. 7.

(u) Matth. xxvii. 33.

(x) Levit. iv.

* Heb. xliii.

12, 13.

(y) Luke xxiv. 13.

(z) Joseph. de Bell. Jud. l. vii. c. 26.

(a) Luke xxiv. 33, 34.

Nothing

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Nothing can be more natural and reasonable, than to desire to know the Fate of a City the most remarkable in the world, remarkable upon all accounts. It was four times taken, without being demolished; to wit, by *Shishak*, King of *Egypt* (b), by *Antiochus Epiphanes*, by *Pompey*, and by *Herod the Great*; and twice utterly destroyed, by *Nebuchadnezzar*, and by *Vespasian*. After this last Overthrow, *Cæsarea*, formerly called *Turris Stratonis* (c), or *Strato's Tower*, became the Capital of the Land of *Israel*. Some Historians are of opinion, that *Jerusalem* was rebuilt by *Adrian*. 'Tis true, he built a City where *Jerusalem* stood before, which he called *Ælia* after his own Name (d), and *Capitolina* in honour of *Jupiter Capitolinus*. But not satisfied with having given it a profane Name, he made it so very different from the antient *Jerusalem*, that he seemed to have built it only with a design to be revenged of the *Jews*, who had rebelled against him, by bringing to their Remembrance this once glorious City. He did not take in *Mount Sion*, which was the best and strongest part of *Jerusalem*. He levelled *Mount Moriah*, that there should not be the least Footsteps of the *Temple* remaining, and joined *Mount Calvary* with such parts of the old City, as were still standing. So that *Ælia Capitolina* was not above half as large as *Jerusalem*, and of a quite different form. Upon one of the Gates he caused the Figure of a *Sow* to be carved (e), of which several Reasons have been assigned; but the most probable, as well as the most natural, is, that he did it out of Spite to the *Jews*, who had an Aversion for this Animal. Under the Reign of this same Emperor, that unhappy People attempted the Recovery of their Liberty, under the Conduct of the false *Messiah*, *Bar-cochebah*; who was defeated and slain at *Berittus* near *Jerusalem*. *Ælia Capitolina* remained in this Condition till the time of *Constantine the Great*, when it was again called *Jerusalem*, though improperly. This Emperor built therein a noble and stately *Temple*, after he had purged the Place from the Pollutions of Heathen Idolatry. We have a Description of this Temple in *Eusebius* (f). But an ill use was afterwards made of these illustrious Monuments of *Constantine's* Piety, as well as of his Mother *Helena's*, who built a Temple at *Bethlehem*, and another upon the Mount of *Olives*; and also of the Emperor *Justinian's*, who

(b) 2 Chron. xii.

(c) Witius Hist. Hierosol.

(d) His Name was

Ælius Adrianus. (e) Dio Cassius, (f) Euseb. Vit. Constant. l. 3. c. 25. seq. & c. 42, 43.

erected

erected likewise a Temple at *Jerusalem*, which he dedicated to the *Virgin Mary*. It was this that gave superstitious People an occasion of ascribing a greater degree of Holiness, contrary to the nature of the Christian Religion, and the express Declaration (g) of Jesus Christ himself, to these Places, than to other parts of the World; and at last, proved the Ground of those mad Expeditions of the *Crusades*, or *Holy War*.

We have before observ'd the fruitless Attempts of the *Jews*, to rebuild their Temple, under *Constantine*, notwithstanding the Zeal of this Emperor for the Christian Religion, and under *Julian* who favoured their Design. The City of *Jerusalem*, (for so was *Elia Capitolina* then called) continued in a flourishing State for a considerable time, under the Christian Emperors. But in the seventh Century, it fell into the hands of the *Persians*, who were not long Masters of it, and afterwards of the *Mahometans*, who built (as hath been said) a *Mosque* in the place where stood the Temple which was destroyed by *Titus*. The Christians recovered it in the twelfth Century from the *Sultan* of *Egypt*, who had taken it from the *Turks*, but enjoy'd not their Conquest long; for the *Sultan* of *Egypt* taking the advantage of their Discords and Contentions, took it from them again. It was however retaken in the thirteenth Century, by the Emperor *Frederick* the II^d; but the *Sultan* of *Babylon* made himself Master of it in a few Years after; and at last, in the sixteenth Century, it came into the hands of the *Turks*, who are the present Possessors of it (h). According to the Relations of Travellers, it is still large and handsome. The chief Inhabitants of it are *Moors*. There are some *Christians*, who are even allowed the free Exercise of their Religion, and but very few *Jews*, and those in a poor and mean Condition. These last are persuaded, that before they are put again in Possession of *Jerusalem*, it is to be consumed by a Fire from Heaven, that it may be refined, and purged from the Pollution, contracted by being inhabited by foreign and profane Nations. For this reason, none but the poorest of them live there, and such as have no where else to go.

(g) John. iv. 20, 23.

(h) It is now called *Alkud*, i. e. the Holy, by the *Turks*, *Arabs*, and all other Nations of the *Mahometan* Religion in those Parts. Dr. *Prideaux* Connect. P. I. B. I. under the Year 610.

Of the Syna-
gogues.

SYNAGOGUES (*i*) are so frequently mentioned in the *New-Testament*, that it is absolutely necessary we should give an account of them here. The *Jews* looked upon them as *Holy Places*, and *Philo* doth actually call them so. The *Greek Word* (συναγωγη) as well as the *Hebrew*, to which it answers, signifies in general any *Assembly*, whether *Holy* or *Profane*; but it is most commonly used to denote the Place where People meet to worship God (*k*). The Christians themselves often gave the Name of *Synagogues* to their Assemblies, as also to the places where they assembled, as is evident from St. *James* (*l*), from several Passages in the *Epistles of Ignatius* (*m*), and from the Writings of *Clemens Alexandrinus*. But our Business at present is to consider the *Synagogues* or *Oratories* of the *Jews*.

Authors are not agreed about the time when the *Jews* first began to have *Synagogues*; some infer from several Places of the *Old-Testament* (*n*), that they are as antient as the *Ceremonial Law*. Others, on the contrary, fix their Beginning to the times after the *Babylonish Captivity*. It is certain they have been long in use, since St. *James* saith in the *Acts* (*o*), that *Moses of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath-Day*.

The *Jews* created *Synagogues* not only in Towns and Cities, but also in the Country, especially near *Rivers*; that they might have always *Water* ready at hand both to wash and clean them, (which they were very careful to do) and also to purify themselves before they went into them. They were not allowed to build any one in a *Town*, unless there were *ten Persons of Leisure* in it (*p*). What is to be understood by these *ten Persons of Leisure*, is not agreed among the Learned (*q*). All that can be gathered from what they have advanced upon this point, after the *Thalmudists*, is, That they were ten ^{Persons} ~~Princes~~, of Learning and approved Integrity, free from all worldly Occupations, and disengaged from all Civil Affairs, who were maintained and hired by the Publick, that they might always resort first to the *Synagogue*, that whoever should come in, might find *ten Persons* there; which Number at least the *Jews* thought necessary to make a Congregation. They

(*i*) Upon this Head see Bunsen's *Treatise de Synagoga Judaica*, and *Vitringa de Synagoga veteri*, where you may find a very full Account of them.

(*l*) James ii. 2. (*m*) Ignat ad Polye.—ad Trall.—
Deut. xxxi. 11, 12. Psal. lxxiv. 4, 8. (*o*) Acts xv. 21.
Dr. Prideaux Connec. P. I. B. VI. under the Year 444.
(*k*) Luke vii. 5. (*n*) Levit. xxiii. 3, 4.
(*p*) Or Batolim, see (*q*) Lightfoot, Rhen-

assign them other *Functions*, but what they say concerning them is not to be relied upon as certain. When there were ten such Persons in a Town or City, they called it a *Great City*, and here they might build a *Synagogue*. As for other Places, it was sufficient if there were the like Number of Persons of a mature Age and free Condition. These *Synagogues* were erected upon the highest part of the Town. After a *Synagogue* was built, or some House set apart for this Use, it was consecrated by Prayer, without much Ceremony or Formality. The which the *Jews*, who were in other respects superstitious enough, undoubtedly did, that they might not imitate the vain Ceremonies used by the *Heathens* at the Dedication of their *Temples* and *Chappels*. When a *Synagogue* had been thus consecrated, it was look'd upon as a *Sacred Place*, and particular Care was taken not to profane it. It would be too long to mention all their Precautions in this respect, and therefore we shall only observe this one, that it was unlawful to speak a word in the *Synagogue* (a); to which our Saviour seems to allude, *Matth. xii. 36.*

There might be several *Synagogues* in the same City, and even in one Quarter of it. *Philo*, for instance, says, there were several in every District of the City of *Alexandria* *. And it appears from the *Acts of the Apostles* (b), that there was more than one at *Damascus*. The *Jews* tell us, there were 480 in *Jerusalem*, but so vast a Number hath very much the Air of a Fable, or at least it is a very grand Exaggeration (c). It is however true, that there were a great many in this large and famous City, since we find *St. Luke* mentioning those of the *Libertines*, *Cyrenians*, *Alexandrians*, *Cilicians*, and *Asiatics* (d). Some Authors do indeed fancy that these were but one and the same *Synagogue*, where the People of these several Countries were wont to assemble; but it is much more natural to understand this of so many different *Synagogues*, as the Construction of the Words necessarily require, since it is well known otherwise, that there were a great many in *Jerusalem*. The most famous *Synagogue* the *Jews* ever had, was the great *Synagogue* of *Alexandria*, of which the *Rabbins* say, that *he who hath not seen it, hath not seen the Glory of Israel*.

(a) Buxtorf *Synagog. Jud. c. 2.*

* *Philo Legat. ad Caium.*

(b) *Acts ix. 2.*

(c) Or else they have expressed an uncertain large Number, by a certain; see *Dr. Prideaux, ubi supra.*

(d) *Acts vi. 9.*

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The chief things belonging to a *Synagogue*, were, 1. The *Ark* or *Chest*, wherein lay the Book of the Law, that is, the *Pentateuch*, or *five Books of Moses*. This Chest was made after the Model of the *Ark of the Covenant*, and always placed in that part of the *Synagogue*, which looked towards the *Holy Land*, if the *Synagogue* was out of it; but if it was within it, then the Chest was placed towards *Jerusalem*; and if the *Synagogue* stood in this City, the Chest was set towards the *Holy of Holies*. Out of this Ark it was they took, with a great deal of Ceremony, and before the whole Congregation, the *Book of the Law*, when they were to read it. The Writings of the *Prophets* were not laid therein. Before it, there was a Vail representing the *Vail* which separated the *Holy Place*, from the *Holy of Holies*. 2. The *Pulpit* with a *Desk* in the middle of the *Synagogue*, in which stood up, he that was to read or expound the Law. 3. The *Seats* or *Pews* wherein the People sat to hear the Law read and expounded. Of these some were more honourable than others. The former were for those who were called *Elders*, not so much upon the account of their Age, as of their Gravity, Prudence, and Authority. These *Elders* sat with their Backs towards the forementioned Chest, and their Faces towards the Congregation, who looked towards the *Ark*. These Seats of the *Elders* are those which are called in the Gospel the *chief Seats* (e); and which Jesus Christ ordered his Disciples not to contend for, as the *Pharisees* did. It seems as if it may be infer'd from St. James (f), that the Places where the Primitive Christians assembled themselves, were like the *Jewish Synagogues*, and had their uppermost Seats where the Rich were placed in contempt of the Poor. The Women did not sit among the Men, but in a kind of *Balcony* or *Gallery*. 4. There were also fixed on the Walls, or hung to the Ceilings several Lamps; especially on the Sabbath Day, and other Festivals, which served not only for Ornament, but to give light at the time of the *Evening Service*. They were chiefly used at the Feast of *Dedication*, which was instituted in remembrance of the repairing of the *Temple*, after it had been polluted by *Antiochus*. 5. Lastly, There were in the *Synagogue Rooms* or *Apartments*, wherein the Utensils belonging to it were laid; as *Trumpets*, *Horns* (g), and certain *Chests* for keeping the Alms.

(e) Matth. xxiii. 6. (f) James ii. 2, 3.

(g) With which a Man standing at the top of the *Synagogue*, proclaimed the time of Prayer, and the Hour when every Festival begun.

To regulate and take care of all Things belonging to the *Synagogue Service*, there was appointed a *Council* or *Assembly* of grave and wise Persons, well versed in the Law, over whom was set a President, who was called the *Ruler of the Synagogue*. This Name was sometimes given to all the Members of this Assembly; and accordingly we find the *Rulers of the Synagogue*, mentioned in the *New Testament*, in the Plural Number (b). It is very probable, that these are the same which are stiled in the *Sacred Writings*, the *Chiefs of the Jews* (i), the *Rulers*, the *Priests* or *Elders*, the *Governours*, the *Overseers* or *Bishops*, the *Fathers* of the *Synagogue* (k). Their Business was, 1. To order and direct every thing belonging to the *Synagogue*; and, 2. To teach the People. We shall hereafter give an account of this last Function of theirs.

The *Government* which they exercised in the *Synagogue*, consisted of these Particulars. To punish the Disobedient, either by *Censures*, *Excommunication*, or other *Penalties*, as *Fines* and *Scourging*; to take care of the *Alms*, which the *Sacred Writers* as well as the *Rabbins*, call by the Name of *Righteousness* (l). The Chief Ruler, or one of the Rulers, gave leave to have the Law read and expounded, and appointed who should do it. Of this there is an Example in the xiiith Chapter of the *Acts of the Apostles*, where it is said, that *Paul* and *Barnabas* having entered into a *Synagogue* at *Antioch*, the Rulers gave them leave to speak (m). As for the *Punishments* which they inflicted on Offenders, the *Jews* have reduced them to these three Heads, or Degrees. 1. *Private Reproof*. When the chief Ruler of the *Synagogue*, or any other of the Directors, had admonish'd or rebuked a Person in private, that Person was obliged to stay at home in a state of Humiliation, and not to appear in publick for the space of *seven Days*, except in case of Necessity. If at the end of those Days, the Sinner shewed no sign of Repentance, then, 2. he was cut off, or separated from Society; that is, he underwent that sort of *Excommunication*, which they called *Niddui*, or *Separation*. While he lay under it, it was unlawful for any to come within four Cubits of him (n), during the space of thirty Days. At the end of which

Punishment

Excommu

(b) Αρχισυνάγωγοι. Mark v. 35, &c. Luke viii. 41.

(i) Acts xxviii. 17.

(k) Matth. ix. 18. Mark v. 22. Acts xviii. 8. iv. 5.

(l) Psal. cxii. 9. Matth. vi. 1. 2 Cor. ix. 9.

(m) Ver. 15.

(n) "Except his Wife and Children", Calmer Dissertat. on the several ways of punishing Offenders.

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Term, he was restored by the Officers of the *Synagogue*, if he repented; but if he did not, the Excommunication lasted thirty days longer. However, the Rulers of the *Synagogue* were at liberty to prolong or shorten it, as they found occasion. But it is to be observed, that this sort of Excommunication did not *absolutely* exclude the Person, on whom the Sentence of it passed, from the *Synagogue*. For it was lawful for him to go into any *Synagogue*, provided he did not come within four Cubits of any one that was in it. 3. At length, if he persisted in his Rebellion, without repenting at all, they then proceeded to denounce against him the *Greater Excommunication*, called by them *Anathema*, whereby he was separated from the Assembly of the *Israelites*, and banished from the *Synagogue*. *Jesus Christ* did undoubtedly allude to these three sorts of Punishments; in that Discourse of his to his Disciples, which we find in the xviiith Chapter of *St. Matthew's Gospel* (o). Mention is likewise made in *St. John*, of *putting out of the Synagogue* (p); whereby whether the *Greater* or *Lesser* Excommunication be meant, is not well known. But we may, without any scruple, understand it of both. There are also in *St. Paul's Epistles* several Traces of these three sorts of Excommunication (q). It must be observed, that the *Jews* were always very backward in excommunicating any famous *Rabbi*, or *Teacher*, tho' his Offence was great, unless he was actually guilty of Idolatry. Which undoubtedly was the reason why they never went about to excommunicate our blessed Saviour *Jesus Christ*, tho' he was liable to it, for condemning and opposing the Doctrines and Traditions of the *Scribes* and *Pharisees* (r).

We shall not here give an account of the *Fines*, which the Guilty were sometimes wont to pay to redeem themselves from Scourging, because they are no where mentioned in Holy Scripture. As for *Scourging*, some are of Opinion, that it was a Punishment not falling under the Jurisdiction of the *Rulers of the Synagogue*, but belonging to the *Civil Courts*, which they take to be meant by the *Synagogues*, where our Saviour tells his Disciples they would be scourged (s). Others, on the contrary, have fully and solidly proved from several Passages of Scripture, that by the word *Synagogues*

(o) Ver. 15—18. (p) John ix. 22. xii. 42. xvi. 2. (q) Rom. xvi. 17.
 1 Cor. v. 1, 2. 2 Cor. ii. 6, 7. 2 Thessal. iii. 10. Titus iii. 10. And 2d Epistle of
 John, ver. 10. (r) Matth. xxiii. (s) Matth. x. 17.

in the place here quoted, we are to understand *Synagogues* properly so called ; besides, there are several other Reasons to induce one to believe that Scourging was practised there. This Punishment was not reckoned so ignominious as Excommunication, and it was sometimes inflicted even upon a *Rabbi*, or *Doctor*. Very often People submitted to this Discipline, not so much by way of Punishment for a Fault they had committed, as by way of a *general Penance*. Such was the Scourging which the *Jews* gave one another on the great Day of *Expiation*. As they were expressly commanded in their Law not to give above *forty Stripes* (t), the *Rabbins*, for fear of exceeding this Number, had reduced it to thirty-nine. This Limitation was fixed in *St. Paul's* time, since he tells us he received *five times of the Jews forty Stripes save one* (u) : and also in that of *Josephus*, who likewise reduces the *forty Stripes* appointed by the Law to thirty-nine (w).

The Rulers of the Synagogue were likewise bound to take care of the Poor. As the Nature and Constitution of things is such, that among the several Members of every Society, there will always be some poor and indigent Persons ; the *Divine Lawgiver* had in this Particular given Directions exceedingly becoming his infinite Goodness, and tender Regard for his Creatures. And the *Synagogue* hath always been so careful to execute the Orders of the Almighty in this respect, that *Alms-giving* was ever accounted by the *Jewish Doctors* (x), one of the most essential Branches of their Religion. Accordingly, there were in every Synagogue *two Treasury Chests*, one for poor Strangers, and the other for their own Poor. Those that were charitably inclined, put their Alms in these Chests at their coming into the Synagogue to pray. Upon extraordinary Occasions, they sometimes made publick *Collections* ; in which Cases, the Rulers of the Synagogue ordered the Person, whose Business it was, to collect the Alms, to ask *every body* for their Charity. And as this was done on the Sabbath Day, when it was not lawful for a *Jew* either to give or receive Money ; therefore every one promised such a Sum, which they accordingly brought the next Day. This Custom of not touching Money on the Sabbath Day, was of a long standing among the *Jews*, since we find it expressly mentioned by *Philo* (y) : The which may help us to discover the true

(t) Deut. xxv. 3.

(u) 2 Cor. xi. 24.

(w) Joseph. Antiq. l. 4. c. 8.

(x) Maimon. Hilck. Zedak. c. 10.

(y) Philo Legat. ad Caium.

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meaning of this Command of the *Apostle* to the *Church of Corinth*: *Upon the first Day of the Week, let every one of you lay by him in store as God hath prospered him (z).* For it is probable, that the *Corinthians* did still observe the Sabbath. Every Sabbath-Day in the Evening*, three *Collectors* gathered the *Alms*, and distributed them the same Evening to the Poor, to defray their Expences for the Week last past. Tho' these *Collectors* had a great deal of Power and Authority, they depended however upon the Ruler or Council of the Synagogue, who, together with the Governour, or chief Magistrate of one of the Cities of *Judaea*, had the absolute disposal of the *Alms*. If the Magistrate happened to be a Heathen, then the Management of them was left, either to the Council of the Synagogue, or the Chief Ruler, who acted for the Body.

This may serve to give us a Notion of the Manner how *Alms* used at first to be distributed in the Christian Church. The Charity of the Primitive Christians was so very conspicuous, that *Julian the Apostate* proposes it as a pattern to his own Subjects. "What a shame is it, says he, that we should take no care of our Poor, when the *Jews* suffer no Beggars (a) among them; and the *Galileans*, (i. e. the *Christians*,) impious as they are, maintain their own Poor, and even ours" (b). We may infer from several places in *St. Paul's* Epistles, that he had the Management of the *Alms* of several Churches, and that there were *Collectors* under him for that purpose. *Justin Martyr* gives us pretty near the same account of this Matter in his time, in his second *Apology* (c).

Let us now proceed to the other Office belonging to the Rulers of the *Synagogue*; which was to teach the People. This they did sometimes by way of Dispute and Conference; by *Questions* and *Answers*; or else by continued Discourses, like *Sermons*. All these different ways of teaching they called by the general Name of *Searching* (d); the Discourse they stiled a *Search* or *Inquisition* (e); and him that made it a *Searcher* (f); from a *Hebrew* Word (g), which properly signifies to dive into the sublime, profound, mystical, allegorical, and prophetical Senses of Holy Scripture. In which Sense (as we have observed on that Place, and in the Preface of the

(z) 1. Cor. xvi. 2. * After Sun-set, I suppose, when the next Day began, according to the Jewish reckoning, (i. e. from one Evening to another) and so this might be said to be done the next Day, as is said above.

(a) Sozom. Hist. Eccles. l. 5. c. 16.

(c) Just. Mart. Apol. 2. p. m. 99.

(d) דרש דרש

(e) דרש דרש

(f) דרש דרש

(g) דרש, already set down.

Epistle to the *Hebrews*) St. Paul asks the *Corinthians* (b), where is the PROFOUND SEARCHER of this World? It is evident from the *Epistles* of St. Paul, and especially from *that* to the *Hebrews*, that the Apostle sometimes followed this *mystical* Method of explaining Scripture. It may also be inferred from several Passages of St. John's Gospel, that our Saviour himself seems to give in to that way.

There were several places set apart for these *Searches*, or *Expositions*. Sometimes they were done in *private Houses*. For there was no *Few* of any Learning or Fashion, but what had in the upper part of his House (i), one or more Rooms, where he was wont, at certain times to retire, either to pray, or to meditate, or to discourse upon some Subject relating to the Law. Several Instances of Persons retiring on the *House-top* to exercise themselves in Works of Piety and Devotion, are frequently to be met with in the *Sacred Writings* (k). The Windows of these Apartments were to look towards *Jerusalem*, in Imitation of *Daniel* vi. 10. But generally these Exercises and Debates were transacted in the *Schools*, *Academies*, or *Houses of Searching*, which were adjoining to every famous Synagogue, and were sometimes also named *Synagogues*. In these were the *Disciples of the Wise* brought up and instructed, in order to be qualified for *Rabbies*, or *Doctors*. Lastly, the Explanations of Scripture, and particularly the *Sermons*, were rehearsed in the *Synagogue* itself, on the *Sabbath Days* and other *Festivals*.

In the *ancient Synagogue*, as it was at first settled and establish'd by *Ezra*, the *Priests* and *Levites* made these Discourses, only with a design to facilitate the understanding of the *Text* of the *Sacred Writings* (l). In our Saviour's time, the Duty of Preaching, and of giving others leave to do so (m), belonged to the Rulers of the Synagogue. This manifestly appears from the *Acts of the Apostles*; wherein we are told, that the Rulers of the Synagogue gave the Apostles leave to speak (n). It is very probable, that whenever *Jesus Christ* preached in the Synagogues, it was not without the Per-

(b) 1 Cor. i. 20. οὐκ ἐστὶν σοφία.

(i) They are called in *Latin* *Cenacula*. It was in one of them that our Saviour celebrated his last Passover. And in a like place were the Apostles assembled together, when the Holy Ghost came down upon them.

(k) 1 Kings xvii. 19. Dan. vi. 10. Acts i. 13. x. 9. xx. 8. Ἰκεῖνον, or upper Room, is called by the *Latins* *Cenaculum*. In one of these our Saviour celebrated the Passover, and the Holy Ghost descended on the Apostles. (l) Nehem. viii. 2—5.

(n) Acts xiii. 15.

(m) Philo. de Vit. Contemplat. p. 691.

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mission of the President or Chief Ruler, tho' it be not expressly said so in the Gospel, without doubt, because it was a known Custom. What indeed may seem strange, is, that the *Jews* should suffer *Jesus Christ*, or his Disciples, to preach in their Synagogues. But our Wonder will cease, if we do but consider, 1. That they were *Jews*, and strict Observers of the Law. 2. That they were well versed in the Law, and even were *Rabbins*, or *Doctors*. That *Jesus Christ* was so, is unquestionably certain, since he is frequently called *Rabbi* by his Disciples, and even by the *Jews* themselves (o): Now it was unlawful for them to give this Title to any one, but what had been admitted to that honourable Degree by the Imposition of Hands. The same thing may be affirmed of St. *Paul*, and even of some of the other Apostles. At least we find *Barnabas*, *Simeon*, *Lucius*, and *Manaen*, stiled *Doctors* in the *Acts* (p). The same is further evident from this one *Circumstance*, recorded in the Holy Scriptures, That the Apostles *sat down* when they came into the Synagogues (q). For several Learned Authors have observed, that the Word to *sit down* in these places, doth signify to *sit* among those who were wont to teach or preach. And the Rulers of the Synagogue undoubtedly supposed, that the Apostles, as they sat in those places, were come with a design to teach the People. 3. But supposing that they had not been Doctors; yet they might have claimed this Privilege, as Persons of Gravity, Learning, and unblameable Conversation, such as they were in the Judgment even of their very Enemies. For we are told, that not only the Doctors, but also the Sons, or Disciples of the *Wise*, that is, the young Student, and such as stood Candidates for the Degree of *Rabbi*, or *Doctor*; and even some of the common People, if duly qualified for it, were allowed to teach in the Synagogues. It was but common Prudence therefore in the *Jews*, to let *Jesus Christ*, and his Apostles, preach in these Assemblies of theirs, for fear of provoking the People, who had a great Respect and Veneration for them, and to rest satisfied with hindring them, as much as possible, from spreading and publishing their Doctrine in other places. 'Tis evident from the *New Testament*, and *Ecclesiastical History*, that the Sermons and Discourses spoken by the *Primitive Christians* in their Assemblies, were regulated much after the same manner, as

(o) Matth. xxvi. 25, 49. Mark ix. 5. John i. 39.

(p) Matth. xxvi. 55. Acts xiii. 14. 1 Cor. xiv. 30.

(q) Acts xiii. 1. διδάσκαλοι.

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those that were delivered in the ancient *Synagogue* of the *Jews*. There were also in every *Synagogue* several *Ministers*, who had different Employments assigned them: 1. One called *Sheliach Zibbor*, or the *Messenger* or *Angel of the Synagogue*, standing before the *Ark* or *Chest* wherein the *Scriptures* were kept, repeated the *Prayer Cadiseb* before and after the reading of the *Law*. This was to be a Person very eminent for his Learning and Virtue. Sometimes indeed the chief *Ruler*, or one of the *Elders* of the *Synagogue*, repeated this *Prayer*, but most commonly the *Sheliach Zibbor* did it. And hence it is, that the *Bishops* of the seven Churches of *Asia*, are in the *Revelations* called the *Angels* of those Churches, because what the *Sheliach Zibbor* did in the *Synagogue*, That the *Bishop* did in the Church of *Christ*. 2. Another Officer, who was called the *Minister of the Synagogue*, from the *Pulpit* gave the *Levites* notice when they were to sound the *Trumpet* (a). This Minister read sometimes the *Law*, though at first there was no particular Person set apart for the doing it; for, excepting Women, any one that was but qualified for it, and pitched upon by the *Ruler* of the *Synagogue*, might do it. It is commonly supposed, that the *Deacons*, appointed among the *Primitive Christians*, of whom mention is made in the *Epistles* of *St. Paul*, were in imitation of these *Ministers of the Synagogue*. But it is to be observed, that these *Deacons* are very different from those of whom we have an account in the 6th *Chapter* of the *Acts*, and which answered to the *Collectors* of the *Alms*, spoken of before. Besides these two *Ministers*, there was another of an inferior Degree, called *Chasan*, that is, the *Guardian*, or *Keeper*. His Business was to take the *Book* of the *Law* out of the *Chest* wherein it was kept; to give it the Person that was appointed to read; to take it of him after he had done, and to lay it up in the *Chest* again. He was likewise to call out Him that was pitched upon by the *Ruler* of the *Synagogue* to read the *Lesson* out of the *Law*, or the *Prophecy*, to stand by and over-look him whilst he did it, and to set him right, when he read amiss. He blowed also the *Trumpet* upon some particular occasions, as to give Notice of the *Sabbath*, of the beginning of the *New Year*, to publish an *Excommunication*, and the like. This *Minister* was moreover to let the People know when they should say *Amen*, after the *Prayer* which the *Angel* of the *Syna-*

(a) See above, p. 68, Note (g).

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gogue repeated before and after the reading of the Law. Lastly, his Business was to take care of the Synagogue, to shut and open the Doors of it, to sweep and keep it clean: he had the Charge of the Utensils belonging to it, fastened the Vail before the Ark or Chest wherein the Law was kept, and took it off, when there was occasion. This Office was very much like that of a *Church-warden* [or rather *Church-clerk*] among us.

Several Learned Men are of Opinion, and it is indeed very probable, that the *Government* and *Service* in the *Christian Church* were at first taken from those of the *Synagogue*. Several Instances of this Agreement between them are to be met with in the New-Testament. But we must not expect to find an exact Resemblance between 'em, either for want of antient Monuments, or because the same Officers both of the *Church* and *Synagogue*, had more than one Name, which often occasions a great deal of Perplexity and Obscurity in these Matters; or else, because they were confounded, when their *Offices* or *Employments* had any Relation one to another.

The Times of the *Synagogue Service*, were *three Times a Day*; viz. in the *Morning*, in the *Afternoon*, and at *Night* (b). But tho' this *Service* was performed every Day, yet there were *three Days* in the Week that were more solemn than the rest, and on which they thought themselves more indispensably obliged to appear in the *Synagogue*; namely, *Mondays*, *Thursdays*, and *Saturdays*, the most solemn of all. As more Sacrifices than ordinary were offered on the *Sabbath Day*, and other *Festivals*, they were wont to have Prayers *four times* upon those Days. We shall give an Account only of the *Morning Service* of the *Synagogue*, without entering into the Particulars of *that* which was performed in the *Evening*; because they were both pretty much alike, and besides, the latter was attended with less Solemnity than the former.

Before the beginning of the *Publick Prayers* by the *Angel of the Synagogue*, the People repeated several private ones, which were of a considerable Length. These consisted of 19 Prayers; the *first* of which contained Praises to God; in the *second* they con-

(b) In the *Morning*, at the time of the *Morning Sacrifice*, in the *Evening* at the time of the *Evening Sacrifice*, and at the beginning of the *Night*, because till then the *Evening Sacrifice* was still left burning upon the Altar. Dr. Prideaux Conn. P. I. B. VI. under the Year 444. Sect. 3. concerning the time of the *Synagogue Service*.

essed their Sins, and begged Pardon for them; the *third* contain'd Thanksgivings and Petitions, for all the Wants and Necessities of this Life, as well Spiritual as Temporal, &c. (c). These nineteen Prayers were not however said all at length on the Sabbath Day, and other Festivals; and even on common Days, several repeated only a Summary of them. When these Prayers were ended, the Minister standing up, began the publick Prayers, the People likewise standing, and bowing the knee and body, (as did also the Minister,) from time to time, at the rehearsing of some particular Passages. They had also then their Heads covered with a Vail. Their Service began and ended with the Prayer *Cadiseh*, which the Jews generally joined at the end of all their Prayers; it was composed in these Terms, which come very near those of the *Lord's Prayer*: *Hallowed be his Great Name in the World, which he has created according to his good pleasure, and may his Kingdom be established. May we behold his Redemption spring up and flourish. May his Messiah suddenly appear in our Days, and in the Days of all the House of Israel, to deliver his People.* Prayers being ended, the Minister or *Chasan*, before mentioned, took out of the Chest the Book of the Law; whereupon the whole Congregation shouted, and expressed a great deal of Joy and Satisfaction. This Book consisted of several large *Volumes*, or *Rolls of Vellum*, stitched or glued very neatly together, and fastened at one end to *Sticks* very nicely turned (d). As the whole *Pentateuch*, that is, the *five Books of Moses*, could not possibly be read over at once in one of their Assemblies, the Jews divided it into several large Sections, which they called *Paraschahs*; one of which being read every Sabbath Day, the whole *Pentateuch* was by this means read over once every Year (e). They began it on the Sabbath next after

(c) You may see all these Prayers at length in Dr. Prideaux, ubi-supra.

(d) As all Books formerly were.

(e) Their Manner of reading the *Law*, was as followeth. "The whole Law, or five Books of *Moses*, being divided into as many Sections or Lessons, as there are Weeks in their Year, (as hath been shewn) on *Monday* they began with that which was proper for that Week, and read it half way through, and on *Thursday* proceeded to read the remainder; and on *Saturday*, which was their solemn Sabbath, they did read all over again, from the beginning to the end of the said Lesson or Section; and this both Morning and Evening. On the Week Days they did read it only in the Morning, but on the Sabbath they did read it in the Evening, as well as in the Morning, for the sake of Labourers and Artificers, who could not leave their Work to attend the Synagogues on the Week Days, that so all might hear twice every Week the whole Section or Lesson of that Week read unto them." Dr. Prideaux Conn. P. I. B. VI. under the Year 444.

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the East of *Tabernacles*. It was divided into *fifty three* or *fifty four* Sections (f), and each Section was again subdivided into *seven* Parts for so many Readers. The Book being opened, or rather unfolded, he that was to read rehearsed some short Prayers over it, which the People joined in, by way of *Responses*. After which he that was appointed to read first, began the Section for that Day. There were commonly *seven* Readers each Sabbath. Every *Israelite* had the Privilege of *Reading*, except Women, Slaves, and others that were deemed unfit for it. They commonly however pitched upon a *Priest*, a *Levite*, a *Doctor*, or Person of Distinction among the People, sooner than on any of the *Vulgar*, who were not permitted to read till the others had done (g). When the last Reader had made an end of reading, he folded the Book, and gave it the *Chazan*, or Minister, who put it again into the Chest. After which followed some Thanksgivings or *Doxologies*, which ended with the Prayer *Cadisch*. The Person that read, did it standing; but the Audience either stood up, or sat down, as they thought fit. After the reading of the *Law*, followed that of the *Prophets*, before which they rehearsed some Passage out of the Writings of *Moses*. On *Mondays* and *Thursdays* they read only the *Law*, but on the *Sabbath*, as also on *Fast Days* and *Festivals*, they read the *Prophets*, and that in the *Morning* only; for in the *Afternoon* they constantly read nothing else but the *Law*. The *Jews* did not reckon among the *Prophetical Writings* the *Moral Books* of the Holy Scripture, otherwise called the *Hagiographa*, as the Book of *Job*, the *Psalms*, *Proverbs*, *Ecclesiastes*, and the *Song of Solomon*; which were read in their Synagogues only upon particular Occasions. Neither did they rank among the *Prophets*, the Books of *Ruth*, *Hester*, *Ezra*, *Nehemiah*, nor even that of *Daniel* (h), though they read

(f) The *Jewish Year* being *Lunar*, they had near 54 Weeks in it. See *Leusden's* Preface to his *Hebrew Bible*. Sect. 1.

(g) A *Priest* was called out first, and next a *Levite*, if any of these Orders were present in the Congregation, and after that any other *Israelite*, till they made up in all the Number of *Seven*. And hence it was anciently, that every Section of the *Law* was divided into *seven* lesser Sections, for the sake of these seven Readers. And in some *Hebrew Bibles*, these lesser Sections are marked in the Margin; the first with the word *Choen*, i. e. the *Priest*; the second, with the word *Levi*, i. e. the *Levite*; the third with the word *Shelishi*, i. e. the third, &c. Dr. *Prideaux*, ubi supra.

(h) And that for this Reason; because, says *Maimonides*, every thing that *Daniel* wrote, was not revealed to him when he was awake and had the use of his Reason, but in the Night only, and in obscure Dreams. Or, according to others, because he lived more like a Courtier than a Prophet. All these are certainly very insignificant Arguments.

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(For any other Person that was appointed to read) read *one Verse* in the *original Hebrew*, if it was out of the *Law*; and three *Verses* together, when it was out of the *Prophets*; then stopt to let the *Interpreter* speak; who standing near him, rendered the whole in the *Vulgar Tongue* (m). This *Interpreter* was reckoned by the *Jews* less honourable than the *Reader*, undoubtedly out of respect to the *Original Text*. And even very young Persons were admitted to this Office, where nothing was wanting but a good Memory (n). Here we must observe, that there were several places of Scripture which it was not lawful to interpret; as the Incest of *Ruben* (o), of *Thamar* (p), and *Ammon*, the *Blessing* which used to be given by the Priest (q); and the latter part of the History of the *Golden Calf* (r); which last was omitted for fear of creating in the People an ill Opinion of *Aaron*. And this no doubt was the reason why *Josephus* hath made no mention at all of the *Golden Calf*. St *Paul* in his first *Epistle* to the *Corinthians* (s), alludes to this Custom of *Interpreting the Scriptures* in the *Synagogue*, as we have observed on that place. The Reading of the *Prophets*, according to the *Rabbins*, was closed with the Priest's Blessing; after which the Congregation was dismissed, unless some body was to preach.

The *Afternoon Service* consisted, 1. in singing the lxxxivth *Psalm*, from the fifth Verse to the End, and all the cxlvth. During which the *Sheliach Zibbar*, or *Angel of the Synagogue*, stood up, while all the People sat down. 2. In rehearsing the Prayer *Cadisch*. 3. In saying first in a low Voice, and afterwards aloud, one of the Prayers that had been said in the Morning, with several other Prayers and Thanksgivings. 4. They concluded the *Service* with the Prayer *Cadisch*. The *Evening Service* was almost the same.

One of the principal Ceremonies performed in the *Synagogue* was *Circumcision*; tho' it was also done sometimes in private Houses.

(m) Dr. *Prideaux* gives us the same account of this Matter, *supra*. But according to *Lamy*, the Reader softly whispered in the Interpreter's Ears, what he said, and this Interpreter repeated aloud what had been thus whispered to him.

(n) Dr. *Prideaux* is not of the same opinion;—for, saith he, "Learning and Skill in both Languages (*Heb. & Chald.*) being requisite, when they found a Man fit for that Office, they retained him by a Salary, and admitted him as a standing Minister of the *Synagogue*." *ib.*

(o) Gen. xxv. 22.

(p) xxxviii. 16.

(q) Num. vi. 23—26.

(r) Exod. xxxii. 21—25.

(s) 1 Corinth. xiv.

Of Holy Persons.

HAVING dwelt longer upon the *Holy Places* of the *Jews* than was at first intended, we shall endeavour to be as concise as possible in other Matters, without omitting however any one thing essential or necessary to our present Design.

We may very properly set the *Kings* of the *Jews* at the head ^{The Kings of the Jews} of those Persons they reckoned *Holy*. The Common-wealth of *Israel* was at first a *Theocracy*, that is, governed by God; he was the Ruler of it in a more especial manner than of the rest of the Universe (a). He had regulated the Government thereof, given it Laws, and prescribed what Rewards and Punishments should be dispensed therein. The *Judges*, by whom it was governed for a considerable time, held their Power and Authority immediately from him. Now what can a King do more than this? The *Ark of the Covenant*, with the *Cherubims* that stood over the *Mercy-Seat*, were the Throne of this glorious Monarch. God therefore being the chief and immediate Governour of the *Israelites*, whenever they committed Idolatry, they not only offended against their Maker and Preserver, but also incurred the Guilt of High-Treason, as acting against their lawful Sovereign: which undoubtedly was the chief Reason why their Magistrates were ordered to punish every Idolater with Death. The *Israelites* perceiving *Samuel* was broken with Age, and moreover being disgusted at the Administration of his Sons, had the Boldness to require a King like other Nations (b). Which Request being granted them, their Government became *Monarchical* and even *Absolute*: whereas before, under *Moses* and the *Judges*, it was limited. *Saul*, their first King, wore for the Badges of his *Regal Authority* a *Crown* or *Diadem*, and a *Bracelet* on his Arm. We may frame some Idea of these *Royal Ensigns* used by the Kings of the *Jews*, from the Insults of the Soldiers over our Saviour *Jesus Christ*, when they treated him as a Mock-king (c).

Tho' the Administration of the *Jewish* Government was in the hand of Kings, yet God was look'd upon as the Supreme Director of it, whilst the Kingdom remained elective, as under *Saul*

(a) Isaiah xlv. 6. Psalm lxxiv. 4.

(b) 1 Sam. viii. & xii. chap.

(c) Matth. xxvii. 28, 29.

and *David*; but when it once became Hereditary under *Solomon*, the Government was entirely managed by the Kings. Notwithstanding this Alteration, God was still reckoned the King of *Israel* *; for which Reason *Jerusalem* was stiled *the City of the great King* (d). And the *Jews*, even when they were in Subjection to their Kings and the *Roman Emperors*, valued themselves upon having had God for their King; and it was undoubtedly upon the account of this Privilege they told *Jesus Christ*, that they never were in Bondage to any Man (e). It was unlawful for them to chuse any one for their King, unless he was an *Israelite*, or, at least, an *Idumean*; those being looked upon by the *Jews* as their Brethren; and therefore the *Herods*, tho' *Idumeans* by Extraction, were admitted to the Regal Dignity. But a *Woman* was absolutely excluded from the Throne. So that *Athaliah's* Reign was a downright Usurpation, and she was deservedly put to death for it. We find *Asha* commended in Holy Scripture for having removed *Maachab* his Mother from being Queen (g), when she had invaded the Government. There is but one Instance of a Queen's reigning over *Israel*, viz. *Alexandra* the Daughter of *Janneus*; but she cannot so properly be said to have ruled as the *Pharisees*, to whom she left the whole Administration of Affairs.

Anointing was a Ceremony that also accompanied the Coronation of the Kings of *Israel* (h), and therefore they are frequently named in Scripture *the Anointed* (i). What sort of Oil was used on this occasion, is not agreed among the *Rabbins*. Some asserting that it was the *Oil of Holy Ointment* (k), which was made for the anointing of the Priests. Others, on the contrary, maintaining that it was a particular kind of *Holy Oil* made on purpose (l). This Ceremony was perform'd either by a *Prophet*, or the *High-Priest*. One may see at length in the *Sacred Writings*, the several *Duties* incumbent on the Kings of *Israel* (m), and the Abuses they made of their Power. Among the Duties prescribed to them, there is this very remarkable one, That as soon as they were settled upon the Throne, they were to write with their own hand a Copy of the Book of the *Law*, which they were to carry about with them, and read therein

* Hosea xiii. 10. Zephaniah iii. 15. (d) Matth. v. 35.
 (e) John viii. 33. (g) 1 King. xv. 13. (h) 1 Sam. x. 1. xvi. 13.
 1 King. i. 34. xix. 16. (i) 2 Sam. i. 14, 21. Psalm cv. 15. 1 Sam. xxiv. 6.
 (k) Exod. xxx. 25. (l) Psalm lxxxix. 20. (m) Deut. xvii. 16—20.
 1 Sam. viii. 11—17. See Maimonides Tract. Melakim.

all the Days of their Life, that they might learn to fear the Lord⁽ⁿ⁾, and have the Divine Laws constantly before their Eyes, as Models of those which they prescribed to their Subjects. Hereby God gave them to understand, that they were not to look upon themselves as independent, and that their Laws were subordinate to his; for when he appointed and set them up, he still reserved the supreme Authority to himself.

The last thing we are to take notice of concerning the Kings of *Israel*, is, That, according to the *Rabbins*, they were obliged to read publicly every seventh Year at the Feast of *Tabernacles*, some Passages out of *Deuteronomy*, in that part of the Temple which was called the Court of the Women. This Custom they ground upon *Deuteronomy* xxxi. 10 — 13. tho' there is no mention at all made of a King in that place.

There were three Orders of *Holy Persons* that commonly ministered in the Tabernacle, and afterwards in the Temple, the High-Priest, the Priests, and the Levites. The High-Priest was otherwise called ^(o) the Priest by way of Eminence, and sometimes the Head or Chief of the High-Priests, because the Name of High-Priests was given to the Heads of the *Sacerdotal* Families or Courses. He was the greatest Person in the State next the King; and was not only above the rest of the *Holy Persons*, but was also deemed equal to the whole Body of the People of *Israel*, because he represented it. His Business was to perform the most Sacred Parts of the *divine Service*, as will be shewn hereafter. He was likewise commonly President of the *Sanhedrim*; but it doth not seem to have been absolutely necessary that it should be a High-Priest who should preside over that Body, and whenever one was chose to fill up that Post, a greater Regard was had to his personal Qualifications, than to his Office. Though the High-Priesthood was elective, yet it was annexed to the Family of *Aaron* ^(p), who was the first that was invested with this Dignity. From *Aaron* it descended to *Eleazer* his Eldest Son, and afterwards to *Ithamar* his second; after whose Decease it returned again into the Family of *Eleazer* by *Zadock*, and remained in it till the *Babylonish* Captivity: Before which, as is commonly supposed, there were thirty High-Priests successively, and from thence to the Destruction of *Jerusalem* sixty, according to the Computation of *Josephus* ^(q).

⁽ⁿ⁾ Deut. xvii. 19.

^(p) Numb. iii. 10.

^(o) Exod. xxix. 30. Nehem. vii. 65.

^(q) Joseph. Antiq. xx. 8.

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Under the *first Temple* the High-Priest was elected by the other Priests, or else by an Assembly partly consisting of Priests. But under the *Second Temple*, they were frequently chosen by the Kings. According to the Law, they had their Office for Life. But this Custom was very ill observed, especially about the time of our Saviour's Birth, when the Dignity and Authority of the High-Priest dwindled almost to nothing; that is, when it came to be purchased for Money, or given without Discretion and Judgment, according to the Caprice of those that had the Supreme Power in their hands, or else to those that had the People on their side; by which means, worthless Men happened to be promoted to this honourable Dignity, or else raw, unexperienced, and ignorant Persons, and sometimes even those that were not of the Sacerdotal Race. While the Tabernacle and first Temple were standing, these four Ceremonies were observed at the Consecration of the High-Priest. I. He was washed or purified with Water (r). II. They put on him the Priestly Garments. Now besides those that he had in common with the rest of the Priests, these four were peculiar to him. 1. The *Coat or Robe of the Ephod*, which was made of blue Wool, and on the Hem of which were seventy-two Golden Bells separated from one another by as many artificial *Pomgranates*. 2. The *Ephod*, which is called in *Latin Superhumerales*, because it was fastened upon the Shoulders. This was like a Waistcoat without Sleeves, the hinder part of which reached down to the Heels, and the fore-part came only a little below the Stomach. The ground of it was fine twisted Linnen, worked with Gold and Purple, after the *Phrygian* fashion (s). To each of the * Shoulder-straps of this *Ephod*, was fastened a precious Stone, (an *Onyx* or a *Sardonian*) in which were engraven the Names of the *Twelve Tribes of Israel* (t). 3. The High-Priest wore moreover upon his Breast, a piece of Cloath doubled, of a Span square (u), which was termed the *Breast-plate*, otherwise the *Rationale* or *Oracle*. It was wove and worked like the *Ephod*, and in it were set in Sockets of Gold, *twelve precious Stones*, which had the Names of the *twelve Patriarchs* engraven on them. The *Urim* and *Thummim*

(r) See Exod. xxix. where you have an Account of the Priest's Consecration.

(s) The *Phrygians* are supposed to have been the first Inventors of Imbroidery.

* Exod. xxviii. 6, 7. Joseph. Antiq. l. 3. chap. 8. (t) In that on the right Shoulder were the Names of the six Eldest, and in that on the left, those of the six Youngest. Lamy, p. 162.

(u) Exod. xxviii. 15, &c.

were

were also put in it. (The former of these Words signifies *Light*; and the latter *Truth*, or *Perfection*.) These were consulted upon important Occasions, and especially in time of War (x). The Learned are not agreed about the *Form* or *Figure* of them, nor about the *Manner* in which the *Oracle* or *Answer* was given by God, when consulted by the High-Priest, nor even whether the *Urim* and *Thummim* had different Uses (y). There is no mention of this *Oracle* in Scripture, after the Succession was settled on the Family of *David*, and the *Theocracy* was ceased, because as some pretend, it was by this God revealed his Will, and gave his Orders to the *Israelites*, as their King (z). The *Urim* and *Thummim* did entirely cease under the *Second Temple*. 4. The fourth Ornament peculiar to the High-Priest, was a *Plate of Gold*, which he wore upon his fore-head, which was tied on the lower part of his *Tiara* or *Mitre*, with Purple or blue Ribbons. On it were engraved these two *Hebrew Words*, *Kodesch lajehova*, that is, *Holiness to the Lord*, whereby was denoted the Holiness belonging to the High-Priest. This Plate was also called the *Crown* (a). All these Clothes and Ornaments the High-Priest was obliged to have on when he ministered in the Temple, but at other times he wore the same Clothes as the rest of the Priests. And this according to some Learned Writers, was the reason why St. *Paul* knew not that *Ananias* was the High-Priest, when he appeared before him in the *Sanhedrim* (b).

III. Another Ceremony practised at the Consecration of the High-Priest, was, *Anointing with Oil* (c). The *Rabbins* tell us, that the Holy Oil, which *Moses* had made by God's Direction (d), having been lost during the *Captivity*, they observed only the other Ceremonies, without anointing the High-Priest at all.

IV. The last Ceremony performed at the Consecration of the High-Priest, was a *Sacrifice*, of which a full Account may be seen in *Exodus* (e), and *Leviticus* (f).

The High-Priest might execute the Functions of the other Priests whenever he pleased. Those that peculiarly belonged to

(x) 1 Sam. xviii. 6. xxx. 7, 8.

See Dr. *Prideaux* Conn. P. I. Book III. under the Year 534.

(z) This is the Opinion of Dr. *Spencer*.

(b) Acts xxiii. 5.

(c) Exod. xxix. 6. and xxxix. 30.

p. 160.

(d) Exod. xxx. 30, &c.

(e) Exod. xxix. 1, &c.

(f) Levit. viii. 14, &c.

(y) Concerning the *Urim* and *Thummim*,

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him, were to make *Expiation* for the People; and to ask Counsel of God by the *Urim* and *Thummim*. This he did standing in the Sanctuary with his Priestly Garments on, and his Face turned towards the *Ark*.

The High-Priest being looked upon as the most *Sacred* Person in the whole Land of *Israel*, nothing was omitted that could any way tend to procure him Honour and Respect. For, 1. as hath been already observed, *He was to be of the Family of Aaron*, which this Dignity was so firmly annexed to, and so strictly entail'd upon, that all the rest of the *Israelites* were as much excluded from it, as if they had been perfect Strangers (g). The Law was so very strict in this particular, that if any one out of another *Tribe*, presumed to execute the Office of High-Priest, he was put to death without Mercy. 2. It was necessary that he should be of an honourable and creditable Family, and also that he should himself be without Blemish (h). And therefore the Officers of the *Sanhedrim* were very exact in enquiring into the *Genealogy* of every High-Priest, and examining his Body (i). When they found any one unqualified, according to the Law, they put on him a black Garment, and a Vail of the same Colour, and excluded him from the *Sanctuary*; whereas they gave a white Garment to him that was found blameless, and every way duly qualified for it, and sent him back to minister among his Brethren. Some Allusion seems to be made to this Custom in the *Revelations of St. John* (k). 3. As of all the *legal* Pollutions none was greater than that which was contracted by the touching of a dead Body, the High-Priest was consequently commanded not to be at the Funeral even of his own *Father* (l). And therefore he never broke off the *Divine Service* upon such an Occasion, as the other Priests were obliged to do, when being upon Duty, they heard of the Death of a near Relation. *Philo* (m) expressly says, that the High-Priest was to put off all natural Affection, even for Father and Mother, for Children, Brothers, &c. whenever it came in competition with the Service of God. *Jesus Christ* had undoubtedly an Eye to these Maxims, when he said to the Multitudes that followed him, *If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters,*

(g) Num. iii. 10.

(h) Levit. xxi. 18.

(i) Ezra ii. 61, 62.

(k) Revelat. iii. 4, 5, 18.

(l) Levit. xxi. 11.

(m) Philo de Monarch. p. 639.

he cannot be my Disciple (n). The High-Priest was moreover forbidden to use those outward *Marks of Sorrow*, which were generally practised among the *Jews*, as uncovering the Head, and rending one's Clothes (o). But this Prohibition must undoubtedly be restrained to the High-Priest's Garments (p), and the times of Mourning; since we find in Scripture (q), that on other occasions they were wont sometimes to rend their Clothes, as when *Blasphemy*, either real or pretended, was uttered in their Presence.

4. The *High-Priest* was ordered to abstain from Wine and other strong Liquors at the time of the Celebration of *Divine Service* (r). The same Injunction was also laid upon the rest of the Priests. To these Particulars, the *Rabbins* have added several others, which excluded Men from the High-Priesthood, but there is very little certainty in all they have advanced upon this Head. 5. The High-Priest was not allowed to marry a *Widow*, or a *divorced Woman*, or even a Virgin, of whose Virture there was the least Suspicion. According to *Philo* (s), she was to be of the Sacerdotal Race. As for the rest of the Priests, they might marry Widows, and Women of other Families (t). If the High-Priest had contracted an unlawful Marriage, he was obliged either to divorce his Wife, or quit the Priesthood. His whole Family, in short, was to be of so inviolable a Chastity, that if any one of his Daughters prostituted herself, she was burnt alive.

When the High-Priest had happened to pollute himself, before the Celebration of *Divine Service*, there was a sort of a Vicar, named *Sagan*, appointed to supply his place. We meet with some foot-steps of such an Officer as this, in *Jerem.* lii. 4. He was also sometimes stiled *High-Priest*, which gives some light to *Luke* iii. 2. where we find *Annas* and *Caiaphas* both honoured with that Title. This *Sagan* had the Precedence before all the other Priests. He is thought to be the same as the *Captain of the Temple*, mentioned in the *New-Testament* (u).

There were also among the Priests, several Degrees of Distinction *Of the Priests*, and Subordination. 1. The *Thalmudists*, for instance, authoriz'd by *Deuter.* xx. 2, 3. speak of a *Priest of the Camp*, otherwise

(n) Luke xiv. 26.

(o) Levit. xxi. 10. The *Jews* were wont in time of Affliction to uncover their Heads, and put Dust or Ashes upon them.

(p) Philo de Monarch. p. 639.

(q) Matth. xxvi. 65. Mark xiv. 63.

(r) Lev. x. 9. See Philo de Monarch. p. 637.

(s) Philo de Monarch. p. 639.

(t) Levit. xxi. 7. Joseph. Antiq. l. 3. 10.

(u) Acts v. 24. comp. with 2 Mac-

cab. iii. 4.

called

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called *the anointed for the Wars*, whose Business was to exhort the Army to fight valiantly. Some place him above the *Sagan*. 2. The Priests were also distinguished otherwise (x). There were usually two, called *Catholicks*, who were set apart to supply the *Sagan's* place, when there was occasion. 3. Besides these, there were seven that kept the Keys of the *Court of the Priests*. 4. Others had the Super-intendency of Times, Places, Offices, &c. Such a Regulation as this, was absolutely necessary for the maintaining of Order in a *Service* of so great Length, and so full of Variety.

The common Priests were of the Family of *Eleazer*, and of *Itthamar*, the Sons of *Aaron*. They were by *David* divided into four and twenty *Courses*, or *Families* (y); who performed the *divine Service* weekly by turns, and according to their Rank. That of *Abia*, mentioned *Luke* i. 5. was the eighth (z). But whereas at the Return of the Children of *Israel*, from the *Babylonish* Captivity, no more than *four* of these *Courses* could be found; *Ezra* therefore (a), either to keep up the Institution of *David*, or to follow his Example, divided those *four Courses* into *twenty-four*. The Offices which the *Course* upon Duty was to perform every Day, were appointed to the Priests by Lot (b); but on the solemn Feasts, several *Courses* joined in the *Service*. Each *Course* had its *Father*, *Head*, or *President*, who were also stiled *High-Priests*; and this is the Reason, why in the *Gospel*, we find the *High-Priests* so often mentioned.

The People of *Israel* were also divided into twenty-four *Classes*, each of which had a *Head*. One Person out of each of these *Classes*, was appointed to attend upon the *divine Service* on the *Solemn* Feasts; and to be, as it were, the Representatives of the whole Nation, because all the People could not possibly be assembled in the *Court*, nor be present at the *Sacrifices*. These were called the *Stationary Men* (c).

The same Precautions and Ceremonies that were used in the choice of a High-Priest, were also observed in the Election of the common Priests. We have already observed, the difference between their Quality and Habits, which were plainer than the High-Priest's, except when he entered into the *Holy of Holies*. They might keep on their Habits as long as they staid in the Temple,

(x) Nehem. xiii. 13.

(y) 1 Chron. xxiii. 6.

(z) 1 Chron. xxiv. 10.

(a) Ezra ii. 36—39.

(b) Luke i. 9.

(c) See Cuneus de Repub. Heb. l. 2. c. 12. even

even after sacrificing was over; excepting the *Belt*, which they were not allowed by the Law to wear, but only in time of *Divine Service*; because it was made of *Linen and Woollen* woven together (a).

The *Functions* of the Priests were of two sorts. Some were daily performed, and consisted in general, 1. In offering the Morning and Evening Sacrifices (b). On the Sabbath-Day they offered three. 2. In lighting the *Lamps*. 3. In burning the Incense. 4. In guarding the *Temple*, properly so called. And 5. In sounding the *Trumpet* at the stated Hours. These Offices were subdivided into several others, which were appointed unto the Priests by Lot, four times a day. The other Functions belonging to the Priests were not daily: they consisted, 1. In judging of the *Leprosy*, (which was a Distemper that seems to have been peculiar to the *Jews*) and of other *Legal Uncleanesses*. This last Business was the most troublesome by far, because of the numberless Rules and Restrictions that were to be observed in it. They were not all indeed prescribed by the *Law*; but yet some of them were of a very antient Date. It was undoubtedly upon their account, that St. Peter said (c), *The Law was a Yoke, which neither they, nor their Fathers, were able to bear*. 2. In judging also of the *Things* and *Persons* devoted to God, and to appoint the Price of their Redemption. 3. In making the Woman that was suspected of *Adultery* drink the bitter Water (d). 4. In striking off the Head of the *Heifer* that was offered as an Expiation for a Murder, the Author of which was not known (e). 5. In setting the *Shew-Bread* on the Golden Table every Sabbath-Day, and in eating the stale Loaves. 6. In burning the *red Heifer* (f), the Ashes of which being mixed with Water, served to purify those that had defiled themselves by touching a dead Body. To this, as some imagine, St. Paul alludes, when he speaks of those that are *baptized*, that is, *washed for, or because of the Dead* (g). This mystical Interpretation is agreeable to St. Paul's Method. He, in another place (h) alludes to this Ceremony, which was most commonly performed by the High-Priest. 7. Lastly, the Priests Business was to instruct the People, to bring up the Children of the *Levites*,

(a) Levit. xix. 19. (b) The *Morning Sacrifice* was offered, as soon as the Day began to break; and the *Evening one* as soon as Darkness began to overspread the Earth; Lamy, p. 147. (c) Acts xv. 10. (d) Numb. v. 15, &c. (e) Deut. xxi. 5. (f) Numb. xix. (g) 1 Cor. xv. 29. (h) Heb. ix. 13.

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and to answer the Doubts and Scruples that might be raised about any part of the *Law*.

The Levites.

The *Levites* were so named, because they were the Posterity of *Levi*, one of the Sons of *Jacob*. In point of Dignity, they were of a middle Rank, between the Priests and the People. They were, properly speaking, the Ministers and Assistants of the Priests, during the whole divine Service (*i*). At first they were divided into three Branches, according to the Number of the Sons of *Levi*; that is, the *Gershonites*, the *Kathathites*, and the *Merarites* (*k*). Their Business at the time of their first Institution, was to carry the most Holy Place, the *Ark*, the *Tabernacle*, with the Boards and Utensils belonging to it; they did not enter then upon their Office, till they were thirty Years old (*l*); but after the building of the Temple, they were admitted to serve at the age of twenty (*m*). In process of time they were like the Priests, divided into twenty-four Classes, over every one of which was set a Head or President: and each of these Classes was again subdivided into seven others that were to attend every Week upon the divine Service by turns. King *David* assigned them other Employments (*n*). To some he committed the care of the *Treasury* and holy *Vessels*. Some he made *Door-keepers*, *Musicians*, &c. And others were appointed *Officers* and *Judges*. After the building of the Temple (*o*), they kept the several Apartments of it; and their Business was likewise to instruct the People. The manner of their Consecration was as follows (*p*); after they had been purified with Water, they were set apart for the Service of God by Imposition of Hands; after which two young *Bullocks* were sacrificed; the one for a Sin-Offering, and the other for a whole Burnt-Sacrifice. Their Clothes were made of Linnen, but somewhat different from those of the Priests. They had under them some Persons called *Nethinim*, that is, *given*; because they were given to them as Servants. Their Business was to carry the Water and Wood, and whatever else was wanted in the Temple. The *Gibeonites* were at first employed in this Drudgery (*q*); as a Punishment for the Cheat they put upon the Children of *Israel*. These *Nethinim* were always to be strangers (*r*), and,

(i) Num. iv. 15. 1 Chron. xv. 2.

(k) Numb. iii. 17.

(l) Numb. iv. 3.

(m) Ezra. iii. 8.

1 Chron. xxiii. 24, 27.

(n) Ibid. ver. 4, and 5. and xxvi. 20. 2 Chron. xix. 11.

(o) 2 Chron.

(p) Numb. viii. 6, 14.

(q) Josh. ix. 23.

(r) Deut. xxix. 11.

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according to the *Rabbins*, were never allowed to marry one of the Daughters of the *Hebrews*.

The *Levites* had forty-eight Cities assigned them (s); but thirteen of them belonged to the Priests. The *Jews* tell us, that all these Cities were so many *Sanctuaries*, or Places of Refuge for those that happened to kill any one unawares: However, we find but six appointed in Scripture for that purpose (t). There was nothing certainly more becoming the Wisdom of God, than to chuse Cities of Refuge out of those that belonged to the *Priests* and *Levites*, who were to be the Dispensers of the divine Mercy. This was very ill observed by the *Priest* and *Levite*, of whom we read in the Gospel (u); who were so far from being inclined to pity an unhappy Person that might have chanced undesignedly to kill another, that they would not vouchsafe so much as the least Assistance to a poor Traveller, that had been beat and wounded by Thieves to that degree, as to be left half dead (x). Besides, it would not have been at all proper, that a Person guilty of Murder, even unawares, should have fled into a City inhabited by common People, because this would have set an ill Example, and some Relation of the Deceased might have been found there, who would have avenged his Death. Moreover, the Cities of the *Levites* being God's Inheritance, they must consequently have been inviolable *Sanctuaries*. The Magistrates and Officers belonging to the Land of *Israel*, took a particular care to keep the Roads that led to them very large, and in good Repair; as free as possible from any Ditch or rising Ground that could any way retard the Flight of the Murderer. When he was come to any one of them, the Judges proceeded to examine, whether the Murder had been committed designedly, or not: If designedly, he was condemned to die; but if by chance, he remained in *Sanctuary* till the Death of the High-Priest, when he was delivered. It appears from Scripture, that before these Cities had the Privilege of *Sanctuary*, the Person guilty of Manslaughter fled for Refuge to the Altar (y).

(s) Numb. xxxv. 2, 3, 4, 5, 14. Josh. xxi. 4.

(t) Deut. iv. 41. Josh. xxi. 17. (u) Luke x.

(x) Ver. 30.

(y) Exod. xxii. 14. 1 King. ii. 28.

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Of the Courts of Judicature among the JEWS.

AS the *Councils* or *Courts* of the *Jews* (y) partly consisted of *Priests* and *Levites*, the *Judges* and *Officers* belonging to them may therefore very properly be ranked among their *Holy Persons*, as upon the account of their Office they actually were. It is not consistent with our present Design, or intended Brevity, to trace up the very first Beginning and Origine of these *Courts*; we shall therefore give only such an account of them, as is necessary for the illustrating the *New Testament*. Neither shall we say any thing of the seventy *Judges* appointed by *Moses* (z); nor even of the great *Synagogue*, which consisted of an hundred and twenty Persons, and was instituted, as the *Jews* pretend, by *Ezra*, for the restoring of the Church and Religion (a).

The *Jews* had three *Councils* or *Courts* of Justice: 1. The Court of *twenty-three*. There was one of these in every City, which had an hundred and twenty Inhabitants. They took cognizance of Capital Causes, excepting such as were to be tried only by the *Sanhedrim*. 2. The Court of *Three*, which was instituted in every place, where there were less than an hundred and twenty Persons. This determined only common matters between Man and Man. There is no mention of either of these Tribunals in the Scripture, or *Josephus*. Lastly, they had the *Great Council* or *Sanhedrim*, otherwise called the *House of Judgment*.

The Sanhedrim.

There seems to be some Traces of this last Tribunal in the Book of *Numbers* (b), wherein it is said, that God appointed *Seventy Elders* to assist *Moses* in deciding Controversies; and also in other places of Holy Scripture (c). But some Learned Authors are of opinion, that the Tribunal of *Elders*, mentioned in the several places here referred to, was not the same as afterwards took the name of *Sanhedrim* (d), because there is not the least mention of it in the *Old Testament* on several occasions, wherein it must naturally have acted or interposed, had it been in being. Besides, the absolute Authority which the Kings of *Israel* took upon themselves,

(y) Deuteron. xvii. 12. 2 Chron. xix. 8. (z) Exod. xviii. 21, 22. Deut. xvi. 18.

(a) See Dr. *Prideaux's* Connect. P. I. B. V. under the Year 446.

(b) Num. xi. 16. (c) Deut. xvii. 1. xxxi. 9. Josh. xxiv. 1, 31. Judg. ii. 7.

2 Chron. xix. 8. Ezek. viii. 11. (d) The Term *Sanhedrim*, was formed from the Greek συνέδριον, which signifies an Assembly of People sitting.

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was inconsistent with that which the *Sanhedrim* must have been invested with, as being the *supreme* Tribunal of the Nation. For these and other Reasons, the fore-mentioned Authors have thought proper to fix the beginning of it to the time when the *Maccabees* or *Asmoneans* took upon themselves the Administration of the Government, under the Title of *High-Priests*, and afterwards of Kings, that is, ever since the Persecution of *Antiochus*. However it be, 'tis certain that the *Sanhedrim* was in being in our Saviour's time, since it is often spoken of in the *Gospels* (e) and *Acts of the Apostles*, and since Jesus Christ himself was arraigned and condemned by it. It subsisted till the Destruction of *Jerusalem*, but its Authority was almost reduced to nothing, from the time that the *Jewish Nation* became subject to the *Roman Empire* (f).

This Assembly consisted of seventy-one or seventy-two Persons, over whom were two *Presidents*, the chief whereof was generally the High-Priest; though it was not necessary he should always be so, as we have before observed. The other was a grave and sober Person, of an illustrious Family, that was named the *Ab*, or *Father of the Council*.

Most of the Members of this Assembly were *Priests* and *Levites*; but any other *Israelite* might be admitted into it, provided he was of a good and honest Family, and unblameable in his Life and Conversation. Their *manner of sitting* was in a Semi-circle. At the two Extremities there were two *Registers*, who took down the Votes. All Matters of Importance, whether *Ecclesiastical* or *Civil*, were brought before this Tribunal; such for instance, wherein a whole *Tribe* was concerned; or those that related to War, to the Priests, the Prophets and Teachers, and even to the Kings.* It is an Opinion generally received among the *Rabbins*, that about forty Years before the Destruction of *Jerusalem*, their Nation had been deprived of the Power of Life and Death. And the greatest Part of Authors, that have treated of these Matters, do assert, that this Privilege was taken from them, ever since *Judea* was made a Province of the *Roman Empire*, that is, after the banishing of *Archelaus*. They ground their Opinion on these Words of the *Jews* to *Pilate*: *It is not lawful for us to put any Man to death* (g). But whoever considers the State of the *Jewish Nation*, and the Authority of the *Sanhedrim*

+ I do not absolutely
submit to this
pr. de la / a. all
I do not think
of the de la / a. all
Maimonides

(e) Matth. v. 21. Mark xiii. 9. xiv. 55. xv. 1.

(f) Joseph. Antiq. l. xiv. 10. 17.

(g) John xviii. 31.

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at that time, will find much reason to doubt, whether the *Jews* had then lost that *Right*. So that another Sense is to be put upon this Passage, than what at first sight it seems to import, as is observed in the Note on that Place. 1. From these Words of *Pilate* to the *Jews*, *Take ye him, and judge him according to your Law (h)*, it may justly be inferred, that they could dispose of the Life of *Jesus Christ*, there being no manner of ground for supposing this Saying of *Pilate's* to be an *Irony*. 2. *Pilate* found himself at a loss how to pass Sentence of Death upon a Person in whom he found no Fault all, especially with respect to the *Romans*; and that in a Case he had no Notion of. It was not the Custom of the *Romans* to deprive any Country of its ancient Laws and Privileges, when they reduced it to a *Province*. And *Josephus* tells (i) us, that the *Roman Senate* and *Emperors* gave the *Jews* full Liberty of enjoying theirs, as before. If so, is it probable that they would have deprived them of one of the chiefest, the Power of condemning a *Blasphemer* or *Transgressor* of the Law to Death? 3. There are some Instances which undeniably prove, that the *Jews* had still the Power of Life and Death. In the fifth Chapter of the *Acts*, we see their *Great Council* consulting how they might put the Apostles to death; and perhaps they would have put their wicked Purposes in execution, had they not been dissuaded from it by *Gamaliel (k)*. The stoning of *St. Stephen* was nothing like those riotous and disorderly Proceedings, which the *Jews* were wont to call *Judgments of Zeal*, as some Writers have imagined. All is done here in a regular and legal manner, tho' with a great deal of Rage and Fierceness. *St. Stephen* is brought before the *Council* or *Sanhedrim* *. False Witnesses are set up to accuse him of Blasphemy (l). He makes a long Speech to vindicate himself (m); but not being after all thought innocent, he is condemned to be stoned, according to the Law. And lastly, his Execution is performed according to all the Rules observed upon the like Occasion. The Witnesses, according to Custom, cast the first Stones at him, and lay their Garments at *Saul's* Feet (n). That the *Jews* had still Power of Life and Death, is further evi-

(h) John xviii. 31. See Bynæus de Morte Christi, l. 3.

(i) Joseph. contra Appion. p. 1065. Et de Bell. Jud. l. ii. chap. 17.

(k) Acts v. 33, 34.

* Deut. xvii. 7.

(l) Acts vi. 11.

(m) Acts vii.

(n) Acts xxii. 20.

dent from what St. *Paul* says before the *Council* of the *Jews* (o), that he persecuted the *Christians* unto Death, and had received Letters from the *Elders* or [*Sanhedrim*] to bring them which were at *Damascus* bound unto *Jerusalem* to be punished. We do not find that the *Roman Magistrates* were wont to trouble themselves with Causes of this nature: *Pilate* avoided, as much as possible, condemning *JESUS CHRIST*, and was brought to it at last purely out of fear of drawing upon himself the *Emperor's* Displeasure, because the *Jews* made Treason their Pretence of accusing him. The same thing is manifest from what *Tertullus* the *Orator* of the *Sanhedrim* alledged against St. *Paul*, before *Felix*, *Procurator* of *Judea* (p). We took *Paul*, saith he, and would have judged him according to our Law. But the chief *Captain* *Lysias* came upon us, and with great violence took him away out of our hands. Which that Officer undoubtedly did, because to the charge of *Blasphemy* and of Profaning the *Temple*, they joined that of *Sedition*, upon which last account he made his Appearance before *Felix*, *Festus*, and *Agrippa*. His appealing to the *Emperor*, is a farther Proof that the *Sanhedrim* had the Power of condemning him to death. We may pass the same Judgment upon the Motion *Festus* made to him of going to *Jerusalem*, there to be judged (q), because the *Sanhedrim* could not exercise their Jurisdiction any where else. From all these Particulars, we may justly conclude, that the *Jews* had still the Power of Life and Death; but that this Privilege was confined to Crimes committed against their Law, and depended upon the Governour's Will and Pleasure. Which is evident from the Instance of the High-Priest *Ananus*, who was deposed for having convened the *Sanhedrim*, and put St. *James* to death without the Consent, and in the Absence of *Albinus*, who succeeded *Festus* in the Government of *Judea* (r).

The Judges of *Israel* were wont formerly to meet at the Door of the *Tabernacle* (s). Afterwards an Apartment adjoining to the Court of the *Priests* was set apart for that Use *. It was unlawful to judge Capital Causes out of that Place. The *Thalmudists* relate, that about forty Years before the Destruction of *Jerusalem*, i. e. about the 30th of *Christ*, the *Jewish Sanhedrim* removed from that place into another, which was close to the Mount of the

(o) Ibid. ver. 4. 5.

(r) Jos. Antiq. l. xx. 8.
Chamber *Gazib*, or of Free-stone.

(p) Acts xxiv. 6. 7.

(s) Numb. xi. 24.

(q) Acts xxv. 9.

* It was called the

Temple

Temple. The Reason they give for it, is, [†] that there were then such vast swarms of Thieves and Murderers in *Judea*, that it was impossible to put them all to death; both because they were very numerous, and because they were often rescued out of the hands of Justice by the People, or the *Roman Governours*.[†] So that the *Sanhedrim* thought fit to forsake *that Place*, where the extreme Iniquity of the Times would not suffer them to inflict due Punishments on Criminals; fancying themselves no longer bound to administer Justice, if they forsook the Place that was appointed for it. And perhaps when the *Jews* told *Pilate* that it was not lawful for them to put any Man to death, they meant only, either that their Power was considerably lessened in this respect, the whole Authority being lodged in the *Roman Governours* (†); or else that they did not now assemble in the Place set apart for taking cognizance of capital Crimes. The *Sanhedrim* was afterwards remov'd into the City, and from thence to several Places out of *Jerusalem*. These frequent Removals reduced, by degrees, its Power and Authority to nothing.

Before the Birth of our *Saviour*, two very famous *Rabbins* had been *Presidents* of the *Sanhedrim*, viz. *Hillel* and *Schammai*, who entertained very different Notions upon several Subjects, and particularly upon the point of *Divorce*. This gave occasion to the Question the *Pharisees* put to *JESUS CHRIST* upon that Head (u). Before *Schammai*, *Hillel* had *Menahem* for his Associate in the Presidency of the *Sanhedrim*. But the latter forsook afterwards that honourable Post, to join himself, with a great number of his Disciples, to the Party of *Herod Antipas*, who promoted the levying of Taxes, for the Use of the *Roman Emperors*, with all his might. These, in all probability, are the *Herodians*, of whom mention is made in the *Gospel*, as we have observ'd on *Matth. xxii. 16*. To *Hillel* succeeded *Simeon* his Son, who is supposed to have been the same as took *JESUS CHRIST* up in his Arms (x), and publickly acknowledged Him to be the *Messiah*. If so, the *Jewish Sanhedrim* had for *President* a Person that was entirely disposed to embrace *Christianity*. *Gamaliel*, the Son and Successor of *Simeon*, seems also not to have been far from the Kingdom of Heaven (y).

(†) *Jos. Ant. xviii. 1.*

(u) *Acts v. 34, &c. xxii. 3.*

(w) *Matth. xix. 3.*

(x) *Luke ii. 28.*

Of the Jewish Prophets and Doctors.

THE Business of the *Prophets* was to reveal the Will of God to Mankind, to teach and reprove, to foretel things to come, and, upon occasion, to confirm Religion and the Prophecies they deliver'd, by Miracles, which were term'd *Signs*, because they were plain and manifest Proofs of their *divine Mission*. *Jews* and *Christians* unanimously agree, that *Malachi* was the last of the *Prophets* properly so called. It is observable, that so long as there were *Prophets* among the *Jews*, there arose no *Sects* or *Heresies* among 'em, tho' they often fell into *Idolatry*. The reason of it is, that the *Prophets* learning God's Will immediately from himself, there was no *Medium*; the People must either obey the *Prophets*, and receive their *Interpretations* of the *Law*, or no longer acknowledge that God who inspired them. But when the Law of God came to be explained by weak and fallible Men, who seldom agreed in their Opinions, several *Sects* and *religious* Parties unavoidably sprung up.

We may trace the Origin of these *Doctors* back to the Time of *Ezra* (a), who is himself called a *Scribe*, which is a Word of the same import as that of *Doctor*. The Term *Scribe* is indeed of a more extensive Signification in *Holy Scripture*, because there were several sorts of *Scribes*. We find for instance in *Deuteronomy*, according to the Version of the *Seventy*, some Officers named *Scribes* (b). But by this Word are most commonly meant the *Jewish* Doctors, and this is the Sense which it generally bears in the *New Testament*. Hence, *JESUS CHRIST* said of the *Scribes* as well as of the *Pharisees*, that they sat in *Moses's Chair* (c). It appears from the Ist Book of *Maccabees* (d), that there was, in the time of its Author, a *Company of Scribes*; and from the II^d, that there were several Degrees of Dignity and Subordination among them (e). Such a Regulation as this was necessary, after the Gift of Prophecy had ceased among them, because the *High Priests*, having the greatest Share of the Administration in their hands, could have no leisure or opportunity of applying themselves to explain the *Law*, and instruct the People.

(a) Ezra vii. 6.

(b) Deut. xx. 5, 9. γραμματεῖς.

(c) Matt. xxiii. 1. Mark xii. 38.

(d) 1 Macc. vii. 12.

(e) 2 Macc. vi. 18.

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The Names that were given these Doctors, were at first very plain ; for they were termed only *Scribes* or *Interpreters of the Law*. But a little before our Saviour's time, they affected higher Titles, as those of *Rabban*, and *Rabbi*, which, in their original Signification, imply *Greatness and Multiplicity of Learning* ; and that of *Ab*, or *Abba*, i. e. *Father*, which they were extremely fond of. The Word *Scribe*, was the Title of an Office, and not of a Sect (f). We learn indeed from the *Gospel History*, that the greatest part of them sided with the *Pharisees*, and adhered to their Opinions and Tenets. But it is also probable, on the other hand, from several Passages of the *New Testament*, that some of them were of the *Sect* of the *Sadducees*.

The Profession of the *Scribes*, as they were *Doctors*, was to write Copies of the *Law*, to keep it correct *, and to read and explain it to the People. In doing this, they did not all follow the same Method. For besides the *Allegorists* or *Searchers* before mentioned, some stuck to the *literal Sense* of the *Law*. These are supposed to have been the same as are term'd in the *Gospel*, *Doctors of the Law*, or *Lawyers*, and seemed to be distinguished from the *Pharisees* and the rest of the *Scribes*. But in this there is no certainty, and it is manifest on the contrary, from several Passages of *Scripture* (g), that the *Doctors of the Law* were the *Scribes*, and even such of them as received the *Traditions*, as the *Pharisees* and most *Doctors* at that time were wont to do. Lastly, some made it their Business to explain the *Traditions*, which they called the *Oral Law* †, that is, the Law delivered by word of Mouth ; which, as they pretended, had been conveyed from *Moses* down to them from Generation to Generation by the Tradition of the *Elders*. They had a great Regard for these *Traditions*, looking upon them as the *Key* of the *Law*, and giving them the Preference even to the Law itself. Hence this blasphemous *Maxim* : *The Words of the Scribes are more lovely than the Words of the Law of God*. But it is evident from the frequent Reproaches which JESUS CHRIST

(f) Luke xi. 45. Acts xxiii. 9.

that is, those that criticized upon the Letter of Scripture, upon the Number of Verses, Words, Letters and Points ; concerning which, see Dr. Prideaux's *Connexion*.

(g) Luke v. 17. vii. 30. xiv. 3.

† This is what the *Jews* call the *Cabala*, i. e. *The Doctrine received by Tradition*. It consists of two Parts, one of which contains the Opinions, Rites and Ceremonies of the *Jews* ; the other the Mystical Expositions of the Law. This *Cabala* is of a very antient Date, and was the Occasion of most of the Heresies among Christians.

made to the *Scribes* and *Pharisees* upon this point, that under pretence of explaining the *Law* by their *Traditions*, they had actually made it of none effect (*b*). Which will be found undeniably true, by any one that will be at the pains of consulting the *Thalmud* ||.

Of the Jewish Sects.

THE last Article we have insisted upon, leads us naturally to give an Account of the *Jewish Sects*. The whole Body of the *Jewish Nation* may be divided into two general *Sects*, the *Caraites**, and the *Rabbanists*. The *Caraites* are those that adhere to the plain and literal Sense of *Holy Scripture*, rejecting all manner of *Traditions*. They may properly be called *Textuary*. The *Rabbanists*, otherwise called the *Cabalists*, or *Thalmudists*, are those that, on the contrary, own and receive the *Oral* or *Traditionary Law*. As there is no express mention of the former in *Scripture*, all that we know of them is from some of their Writings, or from the *Thalmudists* their Adversaries, or else from the Relations of Travellers. But if the Name be not ancient, yet we may safely venture to affirm, that the thing itself is of a very long standing. There are Authors that pretend to discover some Footsteps of them in the Gospel; but, as we have already observed, this is too groundless and uncertain to be relied on. To reconcile the [different] Opinions of the *Learned* upon this Head, the *Scribes* or *Jewish Doctors* may very fitly be divided into two *Classes*, namely, such as own'd and received the *Traditions*, and sided with the *Pharisees*; and those that adhered to the *Sacred Text*, and were afterwards called *Caraites*. As these were not distinct from the Body of the *Jewish Nation*, or the Assembly of the *Doctors*, it is

(b) Matth. xv. 2, 3, 6. Mark vii. 7, 8, 9.

|| The *Thalmud* is a Collection of the *Jewish Doctrines* and *Traditions*. There are two of them; that of *Jerusalem*, which was composed by *Rabbi Judah*, the Son of *Simeon*, about the Year of Christ 300, and that of *Babylon* published about the Year 500. Each of them consists of two Parts, one of which called the *Mishnah*, is the Text of the *Thalmud*, or *Traditions*; and the other, named *Gemara*, is the Supplement or Comment upon them. See Dr. *Prideaux* Con. P. I. B. 5. under the Year 446.

* The Hebrew Word *Cara*, signifies to read, and *Rabban*, a Doctor that receives the *Traditionary Law*. It is supposed, that the Founder of this Sect, was a Jew called *Anan*, who lived about the middle of the 8th Century. See *Dupin* Hist. of the Canon, &c. P. I. chap. x. Sect. 4.

no great wonder that they should not be mentioned in the *New Testament* under the Name of any particular *Seet*. Besides, as they did not corrupt and alter the Law of God by their Traditions, as the *Scribes and Pharisees* did; JESUS CHRIST had therefore no occasion of mentioning them. When their Adversaries, the Followers of *Oral Traditions*, in order to represent them as odious as possible, confound them with the *Sadducees*, do they not in effect own that their Antiquity is very great? In *Origen* (i), and *Eusebius* (k), we find the *Jewish Doctors* divided in two Classes, one of which adhered to the *Text and Letter* of the *Law*, and the other received the *Traditions* of the *Elders*. It is then very probable, that the *Caraites* and *Traditionary Scribes*, are both of the same Antiquity, and that their Disputes begun, when *Traditions* came in vogue, that is, about a hundred Years before the Birth of *Christ*. The *Caraites* disagreed with the rest of the *Jews* in some Particulars, as in the keeping the *Sabbath*, of the *New Moons*, and other *Festivals*; but the main difference between them consisted in these Particulars: 1. In that, as hath been already observed, they entirely rejected all *Traditions* in general, and stuck to the *Text* of *Scripture*, that is, to the *Canonical Books* of the *Old Testament*, explained in a *literal* Sense. 2. In that they thought *Scripture* ought to be explained by itself, and by comparing one Passage with another, without having recourse to the *Cabala*, or *Traditions*. 3. They received the Interpretations of the *Doctors*, provided they were agreeable to the *Sacred Writings*; but withal, left every one at liberty to examine those Explanations, and either to embrace, or reject them, as he thought fit. The Charge of *Sadducism*, which hath been brought by the *Jews* against the *Caraites*, is intirely groundless, since it is evident from their Writings, that they believed the *Immortality of the Soul*, and the *Resurrection*. There are still at this day great Number of *Caraites* dispersed in several parts of *Europe*, *Asia*, and *Africa*.

Of the Sadducees.

The most antient *Seet* among the *Jews*, was that of the *Sadducees*; so named from *Sadoc*, the Founder of it, who lived above two hundred Years before JESUS CHRIST (l). What the main Points and most essential Branches of their Doctrine were, is e-

(i) Origen in Matth. p. 218. Ed. Hol.

(k) Euseb. Præp. Evang. l. 8. c. 10.

(l) Dr. Prideaux places the Rise of this Seet, An. 263. before Christ. See Con. P. II. Anno 263.

vident

vident from *Scripture*, wherein we are told, that they did not believe *there is any Resurrection, neither Angel nor Spirit* (m). The *Jews* imagine that *Sador* fell into these Errors, by misapplying the Instructions of *Antigonus* his Master, who taught, That Men ought to practise Virtue disinterestedly, and without any view to a Reward. *Josephus* asserts (n), that they denied the *Immortality of the Soul*; but he ascribes to them several other Opinions, which there is no mention of in the *Sacred Writings*: as, “ That they “ did not allow of any *Fatality* at all in what Case soever; but “ maintain’d; that every Man has it in his own power to make “ his Condition better or worse, according as he takes right or “ wrong Measures.” Which hath given some Persons occasion to believe, that they denied a *Providence*, but this hath been advanced without any solid Proof; for as they professed to follow the Law, they could not well entertain such an impious Notion, even tho’ they had received only the *five Books of Moses*, as some Authors have asserted, without any good Grounds. *Josephus* relates indeed that they rejected all *Traditions*, and were persuaded that only the written Law was Authoritative and Binding; but he doth not say that they rejected the *Prophets*, and the other *Canonical Books of Scripture*. What hath given rise to this Opinion, is, that *JESUS CHRIST* cites a Passage out of *Exodus* to prove the *Resurrection* to the *Sadducees* (o), instead of chusing some others which occur in other parts of *Scripture*, and seem to contain more express and positive Arguments for that Truth. But this cannot be reckoned any manner of Proof, because *JESUS CHRIST* may have had particular Reasons for pitching upon that place, rather than on any other. All that can be inferr’d from it, is, that tho’ the *Sadducees* rejected the *Traditions* of the *Pharisees*, they notwithstanding allowed of the *mystical* Interpretations of *Scripture*, since otherwise they could not have apprehended the force of *JESUS CHRIST*’s Argument, which cannot well admit of any other Sense than a *mystical* one. Perhaps not being used to this way of Arguing, they were put to silence by it (p). However it be, we may from hence learn how great was the hatred of the *Pharisees* against the *Sadducees*, since they immediately took Counsel against *JESUS CHRIST*, how they might put him to death, because

(m) Acts xxiii. 8. Matth. xxii. 23. Mark xii. 18. Luke xx. 27.

(n) Joseph. Antiq. xiii. 9, 18. xviii. 2. (o) Matth. xxii. 32.

(p) Ibid. ver. 34.

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he had silenced and convinced the latter, as if they had envied them for the Knowledge of an *Article*, which they themselves acknowledged and received. Another Reason may be assigned for this Consultation, which is, that the *Sadducees* being highly in favour with the Great and Powerful, as *Josephus* assures us (g), the *Pharisees* were afraid these should join with the People, who admir'd the Doctrine of JESUS CHRIST.

If we may believe the same *Historian*, the *Sadducees* were extremely harsh and ill-natured (r). But as he was a *Pharisee*, we cannot safely rely on the Account he gives of the *Sadducees*; and perhaps what may be inferred from this Roughness of theirs, which he charges them with, is, that they were stricter in point of *Morality*, than the *Pharisees*, whose Religion consisted in mere outside. And indeed we don't find that JESUS CHRIST ever upbraided them upon this account, for he only tells them they erred, not knowing the *Scriptures*, whereas he treats the *Pharisees* with the utmost Severity. Several Reasons may be assigned for this different Deportment of our Saviour towards those two *Sects*. 1. There is this difference between Error and Vice, that Error is only in the Understanding, and often involuntary; whereas Vice is in the Will, and proceeds from a corrupt Heart. 2. Of all Vices, there are none of a more pernicious Consequence, or more difficult to root up, than those which the *Pharisees* were infected with. *Pride* is the Bane of all Religion and Piety; and *Hypocrisy* is one of the most dangerous kinds of *Atheism*. 3. The *Sadducees* were exact Observers of the Law, whereas the *Pharisees* adulterated it by their Traditions. So that the Doctrine of the *Pharisees*, was only a Set of impious Notions, concealed under a Shew and specious Pretence of Religion. The acknowledging of a Resurrection, and the Immortality of the Soul, was indeed a great Step towards the Conversion of the *Pharisees* to *Christianity*: But then, on the other hand, their Traditions and Vices were much greater Obstacles to their embracing that blessed Religion, than the Errors of the *Sadducees* could be. And these Errors were not reckoned very dangerous among the *Jews*, since the *Sadducees* were admitted to all Places of Trust and Profit, and performed the *divine Service* in the Temple, as well as the rest. The High-Priest *Caiaphas* was of that *Sett* (s), as well as *Ananus*, who, according to *Jo-*

(g) *Jos. Antiq. l. xiii. c. 18.*(s) *Acts v. 17.*(r) *Id. de Bell. Jud. l. ii. c. 18.**sephus,*

sephus, caused St. *James* to be put to death (r). It is certain, that in the time of JESUS CHRIST the *Sadducees* were very numerous, and made a considerable Figure (u). But after the Establishment of the Gospel, and especially since the Resurrection of JESUS CHRIST, the Error of the *Sadducees* was reckoned of a very pernicious Consequence; for which Reason St. *Paul* reproves so sharply *Hymeneus* and *Philetus* for denying the Resurrection (x), and insists largely on the proof of it, as of a Fundamental Article of the *Christian Religion* (y).

It is supposed, with a great deal of Probability, that the *Herodians*, of whom we find mention in the Gospel (z), differed but little from the *Sadducees*. Accordingly, St. *Mark* (a) seems to call that *the Leaven of Herod*, which JESUS CHRIST stiles the *Leaven of the Sadducees* (b), because the greatest part of them were of *Herod's* side. There are some who imagine, that it was a Sect which professed to believe that *Herod* was the *Messiah*. But this is very uncertain and improbable. What may most safely be depended upon, is, that the *Herodians* in general were a Set of People that were great Sticklers for *Herod*, who like the generality of the *Grandees*, was a *Sadducee*, and which consequently were in a different Interest from that of the *Pharisees*. These last notwithstanding joined with the *Herodians*, when they wanted to ensnare JESUS CHRIST. *Josephus* speaks of *Jews*, that were Friends and Favourers of *Herod* (c).

The *Pharisees* were so called from a *Hebrew Word* (d) that signifies *separated*, or *set apart*, because they pretended to a greater degree of Holiness and Piety than the rest of the *Jews*, but accompany'd with a great deal of Affectation, and abundance of vain Observances. St. *Paul*, who had been of this Sect, seems to allude to their affected Holiness, when he said he was *separated unto the Gospel of Christ* (e), because *separated* signifies the same thing as *sanctified*, or *set apart*. It is no easy matter to trace out the first Beginning and Origin of this Sect. As the *Pharisees* are great Lovers of *Traditions*, it is very probable that they began to appear when *Traditions* came to have the Preference a-

(r) *Jos. Antiq.* l. xx. c. 8.

(u) *Matth.* xxii. 15. *Mark* iii. 6.

(x) 2 *Tim.* ii. 17, 18.

(y) 1 *Cor.* xv.

(z) *Mark* xii. 13.

(a) *Mark* viii. 15.

(b) *Matth.* xvi. 6.

(c) *Jos. Antiq.* l. xiv. c. 28.

(d) *Pharisees*, to separate.

(e) *Rom.* i. 1.

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bove the Law of God, that is, about a hundred Years before the Birth of CHRIST. Tho' *Josephus* often speaks of them in his *History*, yet he no where mentions them before that time (f). The *Holy Scripture* testifies, that they believed the *Resurrection*, as also the Existence of *Angels and Spirits* (g). From the Account *Josephus* gives of them (h), it seems probable that they had fetch'd their Opinions concerning those Matters not so much out of the *sacred Writings*, as out of the *Philosophy* of *Pythagoras* or *Plato*, since they believed a *Transmigration* of the Souls of good Men in other Bodies, which is a kind of *Resurrection* (i). They ascribed most Events to *Fate*, whereby they meant the Will and Pleasure of God; but they supposed withal, that every Man was at liberty to do Good or Evil. As they thought *Works* to be meritorious, they had invented a great Number of *supererogatory* ones, to which they affixed a greater Merit, than to the Observance of the Law itself. St. *Paul* had undoubtedly an eye to them in some parts of his Epistle to the *Romans*, as we have observ'd in our *Preface*. *Josephus* gives only a general Account of their Traditions and Tenets. But according to the Representation given of them by JESUS CHRIST (k), they may be reduced to these several Heads. 1. Their frequent Washings and scrupulous Ablutions. It is certainly very common and decent to wash one's Hands before Meals: But the *Pharisees* made a religious Duty of this, and looked upon the Omission of it as a capital Crime. 2. They made long Prayers in publick Places (l), thereby to attract the Esteem and Veneration of the People. 3. They thought themselves defiled, if they touched or conversed with those whom they called *Sinners* (m), that is, the *Publicans*, and Persons of loose and irregular Lives. Every pious Man ought indeed to detest and abhor Vice and Wickedness, and every *Christian* in particular should avoid as much as possible all Communication with Sinners. But what JESUS CHRIST reproved the *Pharisees* for, was, their haughty and arrogant Behaviour towards the common sort of People (n), whom they looked upon with a kind of Horror; and the too high Opinion they entertained of their own Wisdom and Holiness. The Prophet *Isaiah* had before-hand given

(f) Antiq. l. xiii. c. 9. (g) Acts xxiii. 8. (h) Jos. de Bell. Jud. l. ii. c. 7.

(i) Id. ibid. & Antiq. l. xiii. c. 9. (k) Matt. xv. 2. Mark vii. 3, 4, 5. Luke xi. 38.

(l) Mat. vi. 5, &c. (m) Luke vii. 39. & xv. 1, &c. (n) John vii. 49. See

our Note on this Place.

the true Character of these Men (o). 4. They were wont to fast often. It cannot be denied but that *Fasting* is very helpful and subservient to the Ends of Religion, and acceptable to God, when it proceeds from a truly penitent Heart. But the *Pharisees* lost the whole Benefit of it by their Vanity and Ostentation, and altered the very nature of Fasting, by taking for Religion what is only a help towards the performance of it. Just as if a Child should value himself upon his being forced to be carried about; or, an old Man, that he cannot walk without a Staff. 5. They were scrupulously exact in paying Tithe of the least things, and beyond what the Law required. Jesus CHRIST does not blame them (p) for paying Tithes in general, for the Law required it; but for imagining that they could thereby atone for the Omission and Transgression of the most essential Duties. 6. They were so strict Observers of the *Sabbath*, as to think it unlawful for any one to rub Ears of Corn (q), or to heal a sick Person. 7. They wore broader *Phylacteries*, and larger Fringes to their Garments, than the rest of the *Jews* (r). These *Phylacteries* * were long and narrow pieces of Parchment, whereon were written thirty Passages out of *Exodus* and *Deuteronomy*, which they tied to their *Foreheads* and *Left Arms* in memory of the Law. Some Authors infer from *Exod.* xiii. 9. and *Deut.* vi. 8. that they were of Divine Institution. But these Passages may be taken in a *figurative* Sense, as they are by the *Caraites*, who wear no *Phylacteries* at all. However, in Jesus CHRIST's time, they were worn by the Generality of the *Jews*, as well by the *Sadducees*, who receiv'd only the Law, as by the *Pharisees*; with this difference, that the latter had them larger than the rest, thereby to give the People a greater Idea of their Holiness and Piety. Such a specious shew of Religion had gain'd them, to that degree, the Esteem and Veneration of the People, that they could do with them what-

(o) II. 127. 5.

(p) Matt. xxiii.

(q) Matt. xii. 2. Luke vii. 7.

(r) Matt. xxiii. 5.

* *Phylactery* is a Greek Word, that signifies a Memorial, or Preservative. It was a kind of Amulet, or Charm. The Hebrew Name for *Phylacteries* is *Tephillin*, which signifies Prayers, because the *Jews* wear them chiefly when they are at Prayers. The *Phylacteries* are Parchment Cases, form'd with great nicety into their proper Shapes; they are covered with Leather, and stand erect upon square bottoms. That for the Head has four Cavities, into each of which is put one of the four following Sections of the Law, viz. *Exod.* xiii. 1—10. *Exod.* xiii. 11—16. *Deut.* vi. 4—9. *Deut.* xi. 12—13. The other hath but one Cavity, and into that four Sections are also put. See *Lamy's* Introduction to the Script. p. 238.

ever they pleased, tho' they held them in the utmost Contempt, as hath been already observed.

This vast Respect which the common People entertained for the *Pharisees*, made the Nobility keep fair with them (s). Thus beloved by the People, and dreaded by the Grandees, they had a great Power and Authority; but it was generally attended with pernicious Consequences, because their Heart was very corrupted and vicious. We may judge of their Character by the frequent *Anathemas* which JESUS CHRIST denounced against them, and the Descriptions he hath given of their Morals. He represents them as Monsters of *Pride*; as *Hypocrites*, who under a fair Outside of Religion, had Minds tainted with the blackest Vices; as *impious* Wretches, who render'd the Word of God of none effect by their Traditions. It is however probable, that such heavy Censures reach'd only the greatest part of them, and that *all* the *Pharisees* were not of so odious a Character. Bating the Timorousness of *Nicodemus* (t), we observe in his whole Behaviour and Conduct a great deal of Goodness and Honesty. We may pass the same Judgment upon *Gamaliel*. If *Saul* persecuted the *Church of Christ*, he did it out of a blind Zeal; but without insisting upon the Testimony he bears of himself, it is manifest from the extraordinary Favour of God towards him, that he was not tainted with the other Vices common to that *Sect*. What he says of it, that it was the *strictest of all*, cannot admit of any other than a favourable Construction.

Of the Es-
senes.

The third *Sect* among the *Jews*, was that of the *Essenes*. These are no where mentioned in *Scripture*, because they lived in Deserts, and seldom resided in Cities *. It is notwithstanding worth while to give some account of them, because of the great Conformity of some of their Maxims with those of the *Christian Religion*. They have been confounded with the *Rechabites*; but very wrongly, since *these* were of a much longer standing. Besides, they were not originally *Jews*: But the Posterity of *Rechab*, one of the Descendants of *Jethro*, the Father-in-law of *Moses*, and a *Midianite*. It was the Name of a *Family*, and not of a *Sect*. It is true that the *Rechabites* led a very uncommon kind of Life, prescrib'd them by *Jonadab* their Father, the Son of

(s) Jos. Antiq. l. xiii. 23.

(t) John iii.

* Philo nevertheless says that there were about four thousand in *Juda*. Phil. p. 678.

Rechab,

Rechab, as we read in the Prophet *Jeremiah* (x). They drank no Wine, they built no Houses, but lived in Tents; they neither sowed Seed, nor planted Vineyards; but still they were no *Sec-tarists*. They may properly enough be compared with the *Nazarites*, (of whom we intend to give an account hereafter) but with this difference, that the Vow of the *Nazarites* was of *Di-vine* Institution, whereas that of the *Rechabites* was a *human* Ap-pointment, but approved of by God. As for the *Essenes*, they all along made a *Sect* among the *Jews*, as we are assured by two credible Authors, *viz.* *Philo* (x) and *Josephus* (y), who have given an exact and pretty uniform Description of them. It is sup-posed, with a good deal of probability, that this *Sect* began dur-ing the Persecution of *Antiochus Epiphanes*, when great Num-bers of *Jews* were driven into the Wilderness, where they enured themselves to a hard and laborious way of living. There were two sorts of them; some lived in society, and married, tho' with a great deal of Wariness and Circumspection. They dwelt in Cities, and applied themselves to Husbandry, and other innocent Trades and Occupations. These were called *practical*. The others, which were a kind of *Hermits* or *Monks*, according to the pri-mary and original Signification of that Word (z), gave themselves up wholly to Meditation. These were the *contemplative Essenes*, otherwise called *Therapeutæ*, that is *Physicians*, not so much upon the account of their studying *Physick*, as of applying them-selves chiefly to the Cure and Health of the Soul. It was to pro-serve it from the Contagion of Vice, that they avoided living in great Towns, because the Noise and Hurry that reign in such places were inconsistent with that Sedateness which they were so fond of, and that besides they were hereby less expos'd to Temp-tations. It doth not appear that they had any *Traditions*, like the *Pharisees*, but as they were *Allegorists*, they had several *My-stical Books*, which served them for a Rule in explaining the sa-cred Writings, all which they acknowledged and received. Both these sorts of *Essenes* followed the same Maxims. They drank no Wine; and were eminent for their Frugality and Continence. All kinds of Pleasure they were perfect strangers to. They used

(x) *Jer.* xxxv. 5, 6, 7, 8, 9. See also *1 Chron.* ii. 55. (y) *Philo* ubi supra.

(z) *Joseph.* de Bell. Jud. l. ii. c. 7.

(z) *Monk*, or *μοναχος*, originally signifies a Person that lives a solitary and retir'd Life.

a plain Simplicity in their Discourse, and left to *Philosophers* the Glory of disputing and talking eloquently. Commerce they did not meddle with, imagining that it is apt to make People covetous. There was no such thing as *Property* among them, but they had all things in common; and whenever any one was admitted into their Society, he was forced to give up his Goods, for the use of the Community. As they were charitable one towards another, and hospitable to Strangers, Want and Indigence were things they knew nothing of. All such Arts as were destructive of Mankind, or hurtful to the Publick, were banished from among them. They reckoned War unlawful, accordingly they had no Workmen that made any sorts of Arms. However, when they travelled, they carried about them a Sword to secure themselves against the Thieves and Robbers, that were then very numerous in *Judea*. They never took any thing with them, because they were sure of finding all Necessaries wherever they came. There was among them neither Masters nor Slaves. All were free, and served one another. There was notwithstanding a great deal of Order and Subordination between them. The *Elders* especially were very much respected, and the *Disciples* had a great Veneration for their *Masters*. They never swore, at least without mature Deliberation, because they had an extreme Aversion for a Lye; and their *Word* was more sacred than the Oath of any other. However, when they admitted any Person into their Number, they made him "bind himself by solemn Execrations and
 " Professions, to love and worship God (a), to do Justice toward
 " Men, to wrong no one, though commanded to do it; to declare
 " himself an Enemy to all wicked Men, to join with all the Lovers
 " of Right and Equity; to keep Faith with all Men, but with Prin-
 " ces especially, as they are of God's Appointment, and his Ministers.
 " He is likewise to declare, that if ever he comes to be advanced
 " above his Companions, he will never abuse that Power to the
 " Injury of his Inferiors, nor distinguish himself from those be-
 " low him, by any Ornament of Dress or Apparel: But that he
 " will love and embrace the Truth, and severely reprove all Lyars.
 " He binds himself likewise to keep his Hands clear from Theft
 " and fraudulent Dealing, and his Soul untainted with the desire
 " of unjust Gain: That he will not conceal from his Fellow-Pro-

(a) Jos. de Bell. Jud. l. ii. c. 7.

“ fessors any of the Mysteries of Religion; nor communicate any
 “ of them to the Prophane, tho’ it should be to save his Life.
 “ And then for the Matter of his Doctrine, that he shall deliver
 “ nothing but what he hath received: That he will endeavour to
 “ preserve the Doctrine itself that he professes; the Books that
 “ are written of it; and the Names of those from whom he
 “ had it. These Protestations are used as a Test for new Comers,
 “ and as a Security to keep them fast to their Duty. Upon the
 “ taking of any Man in a notorious Wickedness, he is excluded
 “ the Congregation: And whoever incurs this Sentence, comes
 “ probably to a miserable End. For he that is tied up by these Rites,
 “ is not allowed so much as to receive a bit of Bread from the
 “ Hand of a Stranger, tho’ his Life itself were in hazard: So that Men
 “ are driven to graze like Beasts, till they are consumed with Hun-
 “ ger. In this Distress, the Society hath sometimes had the Charity
 “ and Compassion to receive some of them again.” I have set down
 this Passage all at length, 1. Because the Oath which the *Essenes* ex-
 acted of those whom they admitted into their Order, was nearly the
 same as that, which, according to *Pliny* *, the *Primitive Christians*
 were used to bind themselves with. 2. It appears from thence,
 that the *Essenes* were not so eager to gain *Profelytes* as the *Pha-
 risees*. This *Philo* testifies. Their *Morality* was both pure and
 sound; and they reduced it to these three Particulars: 1. To love
God; 2. *Virtue*; and 3. *Mankind*. Religion they made to con-
 sist, not in offering up Sacrifices, but according to *St. Paul’s* Ad-
 vice (b), in presenting their Bodies as a holy Sacrifice to God, by a
 due Performance of all religious Duties. It is notwithstanding
 somewhat surprizing, that *Jews* who professed to follow the
 Law of *Moses*, which punished with Death all those that pre-
 sumed to speak ill of the *Legislator*, and who besides were
 stricter Observers of the *Sabbath* than the rest, should omit so es-
 sential a part of Worship, as *Sacrificing* was. And therefore *Jo-
 sephus* says, “ that they sent their Gifts to the Temple, with-
 “ out going thither themselves; for they offered their Sacrifices
 “ apart, in a peculiar way of Worship, and with more Religious

* *Plin. Epist. l. x. Ep. 97.* — Sequē Sacramento non in Scēlos aliquid obstringe-
 re, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne
 depositum appellati abnegarent.

(b) *Rom. xii. 1.*



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"*Ceremonies* (c)." Those two Authors (d) have very much cried up the extreme Firmness of Mind, which the *Essenes* have shew'd upon several Occasions, as under Distresses and Persecutions, suffering Death; and the most grievous Torments, even with Joy and Chearfulness, rather than say or do any thing contrary to the Law of God. Such being the Dispositions of the *Essenes*, they could not but be inclined to embrace *Christianity*; but they must not be confounded with the Christians, as they have been by *Eusebius* (e), since it may easily be made appear, that when *Philo* gave an account of them, there were hardly any *Christians* in the World. This Sect was not unknown to the Heathens. *Pliny* (f), and *Solinus* (g), speak of it, but in so very fabulous and obscure a manner, as plainly shews that they had no true Notion of them. Thus much is certain, that there was a great Conformity between the *Essenes* and *Pythagoreans*; as there was between the *Sadducees* and *Epicureans*; and the *Pharisees* and *Stoicks* *.

Of the Proselytes.

There is frequent mention of *Proselytes* in the *New Testament*; and therefore it will be proper to add here a word or two about them. They were Heathens that embraced the *Jewish Religion*, either in whole, or in part, for there were two sorts of them. Some were called the *Proselytes of Habitation*, or of the *Gate*, because they were allowed an *Habitation* among the Children of *Israel*, and were permitted to live within their *Gates*. These were not obliged to receive or observe the *Ceremonial Law*, but only to forsake *Idolatry*, and to observe the *seven Precepts*, which, as the *Thalmudists* pretend, God gave to *Adam*, and afterwards to *Noah*, who transmitted them to Posterity. The 1st of those *Precepts* forbids *Idolatry*, and the worshipping of the *Stars* in particular. The 2d recommends the *Fear of God*. The 3d forbids *Murder*. The 4th *Adultery*. The 5th *Theft*. The 6th enjoins Respect and Veneration for *Magistrates*; and the 7th condemns eating of *Flesh with the Blood*. This last, the *Rabbins* tell us, was added after God had permitted *Noah* to eat the *Flesh of Animals*. Of this kind of *Proselytes* are supposed to have been *Naaman* the *Syrian*, the *Eunuch* belonging to *Candace* Queen of *Ethiopia*,

(c) Joseph. Antiq. l. xviii. c. 2. (d) Viz. Philo and Josephus. (e) Euseb. Hist. Eccl. l. ii. c. 17. (f) Plin. l. v. c. 12. (g) Solinus, p. 65.

* For a full and particular Account of each of these Sects, see Dr. Pideaux Con. Part II. B. 5. under the Year 107.

Cor-

Cornelius, Nicholas of Antioch, and several others mentioned in the *Acts*. These *Profelytes* were not looked upon as *Jews*, and therefore it doth not appear that there was any Ceremony performed at their Admission. *Maimonides* expressly says, that they were not baptized.

The other *Profelytes* were called *Profelytes of the Covenant*, because they were received into the Covenant of God by *Circumcision*, which was named the *Blood of the Covenant*, because, according to *St. Paul (b)*, Men by it were bound to observe the *Ceremonial Law*. They were otherwise called *Profelytes of Righteousness*, on account of their acknowledging and observing the whole *Ceremonial Law*, to which the *Jews* and the *Pharisees* in particular, attributed the Cause of our being accounted *Righteous* before God, as we have observed in our *Preface* and *Notes* on *St. Paul's Epistle to the Romans*. The *Profelytes* were also stiled the *Drawn*, to which *JESUS CHRIST* undoubtedly alluded when he said (i), *No Man can come to me, except the Father which hath sent me draw him*; meaning thereby that his Disciples were drawn by quite other Bands or Motives than were those of the *Pharisees*. There were three Ceremonies performed at their Admission: the first was *Circumcision*; the second was *Baptism*, which was done by dipping the whole Body of the *Profelyte* in Water (k).

The Origin of the Ceremony of *Baptism*, is intirely unknown, because it is not spoken of in *Scripture*, when mention is made of those *Strangers*, which embraced the *Jewish Religion (l)*; nor in *Josephus (m)*, when he relates how *Hyrchanus* obliged the *Idumeans* to turn *Jews*. The *Rabbins* will have it to be of a very ancient date. Some of them carry it up as high as the time of *Moses*. And *St. Paul* seems to have been of the same Opinion, when he saith that the *Israelites were baptized unto Moses (n)*. But after all, as the Children of *Israel* were not *Profelytes*, tho' they had been guilty of *Idolatry in Egypt*, the Words of *St. Paul* cannot admit of any other than a *figurative Sense*. The *Baptism* of *Profelytes* may then very properly be said to have owed its Rise to the *Pharisees*, who had very much augmented the number of *Purifications* and *Washings*. It is manifest from the *Gospel*, that it was usual among the *Jews*, to admit Men to the *Profely-*

(b) Gal. v. 3.

(i) John vi. 44.

(k) Maim. de Profelyt.

(l) Exod. xii. 48.

(m) Jos. Antiq. l. xiii. c. 17.

(n) 1 Cor. x. 1.

sion of a Doctrine by *Baptism*. For the *Pharisees* do not find fault with *John's Baptism*, but only blame him for baptizing, when he was neither the *Messiah*, nor *Elias*, nor *that Prophet*. When therefore this Fore-runner of the *Messiah* baptized such Persons as he disposed and prepared to receive him, he did no more than practise a thing that was common among the *Jews*, but his Baptism was consecrated and authorized by a Voice from Heaven (o).

The *Profelytes* were baptized in the Presence of *three* Persons of Distinction, who stood as *Witnesses*. To this *JESUS CHRIST* seems to allude, when he ordered his Disciples to *baptize in the Name of the Father, of the Son, and of the Holy Ghost*; and *St. John*, when he speaks of the three Witnesses of the *Christian Religion* (p). The *Profelyte* was asked, whether he did not embrace that Religion upon some worldly View; whether he was fully resolved to keep and observe the Commandments of God; and whether he repented of his past Life and Actions? *John the Baptist* did exactly the same to the *Pharisees* and *Sadducees* that came to his *Baptism* (q). *Maimonides* relates, that the Miseries and Persecutions which the *Jewish Nation* was then exposed to, were also represented to the *Profelyte*, that he might not rashly embrace their Religion. *JESUS CHRIST* dealt almost in the same manner with the *Scribe*, who was willing to become his Disciple (r). When the *Profelyte* had answered all the Questions that were put to him, he was instructed in the principal *Articles* and *Duties* of Religion, and the *Rewards* and *Punishments* annexed to the Breach or Observance of them in the World to come, that is, *eternal Life* and *Death*. It is evident from the Question which the young Man in the Gospel put to *JESUS CHRIST* (s), *Lord, what shall I do that I may inherit eternal Life?* that this Truth was already acknowledged and received among the *Jews*. It is upon the account of these Instructions that were given to *Profelytes* before their being baptized, that the Word *Baptism* is sometimes taken in Scripture for the Instructions themselves, and that to *Baptize* in some places signifies to teach, or make Disciples. For this very Reason undoubtedly it was, that *Baptism* is by some antient Writers stiled *Enlightning*.

(o) John i. 33.

(p) Matth. viii. 20.

(q) John v. 8.

(r) Luke xviii. 18.

(s) Matth. iii. 7—10.

The third Ceremony performed at the Admission of a *Proselyte*, was a *Sacrifice*, which generally consisted of two *Turtle-Doves*, and two young *Pidgeons*. When the *Proselyte* had gone through all these *Ceremonies*, he was look'd upon as a *new-born Infant*; he received a *new Name*, and no longer owned any Relations in the World. To this there are frequent Allusions in the *New-Testament* (a). Such a *Proselyte* was thenceforward reckoned a *Jew*, from whence it appears, that when we find in the *Acts* the *Jews* distinguished from the *Proselytes* (b), it is to be understood of the *Proselytes of the Gate*, and not of those of *Righteousness*. But tho' they were look'd upon as *Jews*, yet it is manifest from the *Thalmudical Writings*, that they were admitted to no Office, and were treated with great Contempt. Which was a most inexcusable piece of Injustice, especially from the *Pharisees*, who being extremely zealous in making *Proselytes* (c), ought in all reason to have dealt gently and kindly with them, for fear of creating in them an Aversion to their Religion.

Of the Holy Things.

THE *Oblations and Sacrifices* of the *Jews*, deserve to be set at the Head of their *Holy Things*. It is evident from the *Offerings* of *Cain* and *Abel*, that *Sacrificing* is as ancient as the World. 'Tis not well known whether they offered those *Sacrifices* by the positive Command of God, or of their own accord; Reason and Religion teaching them that nothing could be more just, than for them to profess some Gratitude to their munificent Benefactor for the manifold Advantages they received from his bountiful Hand.

This last Opinion is the most probable for the following Reasons: 1. Had God given any such Command, the Sacred Historian would undoubtedly have mentioned it. 2. Tho' God had appointed *Sacrifices* under the Law, yet it appears from several Passages of the *Old Testament*, that he had instituted them, not because this kind of Worship was in itself acceptable to him, but for some other wise Reasons; either because it was a Shadow of

(a) John iii. 3. Luke xiv. 26. 2 Cor. v. 16, 17. 1 Pet. ii. 2.

(b) Acts ii. 10. xiii. 43.

(c) Matth. xxiii. 15.

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things to come, or else adapted to the Circumstances of the People of *Israel*. He even saith expressly by his Prophet *Jeremiah* (d), that in the Day when he brought the Children of *Israel* out of *Egypt*, he gave them no Commandment concerning Burnt-Offerings and Sacrifices. Now it is not at all probable that God would have spoken in that manner concerning *Sacrifices*, if he had enjoined them to the first Inhabitants of the World immediately after the Creation. 3. If Sacrificing had been ordained from the beginning, as a Worship acceptable to God in itself, it would not have been annulled by the Gospel. This annulling of it manifestly shews, that the End and Design of the Sacrifices under the *Law* ceasing upon the coming of *JESUS CHRIST*; whose Death and Sacrifice was typified by those Sacrifices, as *St. Paul* teaches us, the Gospel brought Men back to a spiritual Service, and to the Religion of the Mind. The Author of the *Epistle* to the *Hebrews* says indeed (e), that by *Faith* *Abel* offered to God a more excellent Sacrifice than *Cain*; but this very Passage may serve to prove, that God did not enjoin Sacrifices to the first Men. For if by *Faith*, we were to understand Obedience to the revealed Will of God, the Sacred Writer might have said it of *Cain* as well as of *Abel*, since they had both of them the same Revelation. It is then plain, that by *Faith* here we are to understand that good Disposition of a grateful Mind, which being fully persuaded that God rewards Piety, freely offers to him the first Fruits of the Benefits which it hath received from him, as we have observed in our Note on that place. This was a natural and a reasonable *Service*, especially in the Infancy of the World, when Mankind had not perhaps a true Notion of the Nature of the supreme Being. This hath been the Opinion of the greatest part of the *Jewish Doctors*, and of the antient Fathers of the Church. But how true it is, we shall not go about to determine.

However it be, 'tis certain that the Sacrifices of the Law were of divine Institution. Besides their being *Figures* of things to come, as we are assured in the Gospel they were; God's Design in appointing them, was moreover to tie up the *People of Israel* to his Service, by a particular kind of Worship, but which should not be very different from what they had been used to; and also to turn them from *Idolatry*, and to keep them employ'd, that they might have no Leisure of inventing a new kind of Worship.

(d) Jerem. vii. 22.

(e) Heb. xi. 4.

And indeed if we reflect upon the great Quantity, and prodigious Variety of the *Sacrifices* of the *Law*, as well as upon the vast number of *Ceremonies* that were enjoined, we shall have no reason of wondering at what St. *Peter* says, *Acts* xv. 10.

The *Jewish Doctors* have distinguished the *Sacrifices* into so many different sorts, that the following their Method could not but be tedious and ungrateful to the Reader. We shall therefore just touch upon their general Divisions. They have divided them into *Sacrifices properly*, and *Sacrifices improperly* so called; the last were so named, because tho' they were consecrated to God, yet they were not offered upon the Altar, nor even in the Temple. Such were, 1. The Sparrows, or two clean Birds that were offered by the Priest in the Houses of the Lepers for their cleansing, by sacrificing one, and letting the other go (*f*). 2. We may rank among these the *Heifer*, whose Head was struck off to expiate a *Murder*, the Author of which was unknown (*g*). 3. As also the red *Heifer* that was burned by the Priest without the Camp; whose Ashes were saved to put in the Water, wherewith those that had been defiled, by touching a dead Body, were wont to purify themselves (*h*). 4. And lastly, the *Azazel*, or * *Scape-Goat*, which was sent into the Wilderness loaded with the Sins of the People (*i*).

As for the *Sacrifices properly so called*, and known by the general Name of *Corban*, that is, a *Holy Gift*, they may be divided into two general Parts; into *Bloody* or *Animate*, and into *Unbloody* or *Inanimate* Sacrifices. The first were of three sorts, viz. *Whole Burnt-Offerings*, *Sin-Offerings*, and *Peace-Offerings*. Some were publick, and others private; there were some appointed for the *Sabbaths*, the solemn *Feasts*, and for extraordinary Cases or Emergencies. Before we give a particular Account of each of them, it will be proper to set down what was common to them all. 1. *Sacrifices* in general were holy Offerings, but the publick ones were holiest. 2. It was unlawful to sacrifice any where but in the Temple. 3. All Sacrifices were to be offered in the Day-time, ne-

(*f*) *Levit.* xiv. 49, 50, &c. Concerning these Ceremonies, see *Spencer of the Jewish Ceremonies*, Dis. I. ii. 15. and iii. 10. (*g*) *Deut.* xxi. (*h*) *Numb.* xix. 2.

* The Learned are not agreed about the meaning of the Word *Azazel*. According to some, it was the name of a Mountain. According to others, it signifies going, or sent away. Others will have it to mean a Devil. Concerning this Goat, see Dr. *Prideaux* Conn. P. II. Book I. near the beginning. (*i*) *Lev.* xvi. 8.

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ver in the Night. 4. There were only *five* Sorts of Animals which could be offered up, namely, *Oxen, Sheep, Goats*; and among *Birds, Pidgeons, and Turtle-Doves*. All these Animals were to be *perfect*, that is, without Spot or Blemish. 5. Certain Ceremonies were observed in every Sacrifice, some of which were performed by those that offered it, as the laying their Hands on the Head of the Victim, killing, fleaing, and cutting it in pieces, and washing the Entrails of it; others were to be done by the Priests, as receiving the Blood in a Vessel appointed for that Use, sprinkling it upon the Altar, which was the most essential part of the Sacrifice, lighting the Fire, setting the Wood in order upon the Altar, and laying the Parts of the Victim upon it. 6. All Sacrifices were salted.

Whole Burnt- Offerings.

* A *Holocaust*, or *whole Burnt-Offering*, was the most excellent of all the Sacrifices, since it was all consecrated to God, the Victim being wholly consumed upon the Altar; whereas some parts of the others belonged to the Priests then upon Duty, and those that had offered the Victim. Accordingly it is one of the most ancient; since we find it offered by *Noah* and *Abraham*, but with what Ceremonies is unknown, and also by *Job*, and *Jethro* the Father-in-law of *Moses* (m). It is commonly supposed that *Cain* and *Abel* also offered this kind of Sacrifice, which was chiefly intended as an Acknowledgment to Almighty God, considered as the Creator, Governour, and Preserver of all things; and this undoubtedly was the Reason why no part of it was reserved. This Sacrifice was notwithstanding offered upon other publick and private Occasions, as to return God thanks for his Benefits, to beg a Favour from him, or atone for some Offence or Pollution. *Whole Burnt-Offerings*, like the other Sacrifices, were either publick or private. The same Animals were offered in these, as in the rest of the Sacrifices, and the same Ceremonies almost were observed. Only with this difference, that a *Holocaust* could be offered by a *Stranger*, that is, a *Profelyte of the Gate*. When *St. Paul* exhorts the *Romans* (n) to present their *Bodies* unto God as a *Sacrifice*, he undoubtedly alludes to the *whole Burnt-Offerings*, because the *Christian Religion* requires a *perfect* Sacrifice; we must deny ourselves, and not let our Affections upon this World.

* The Greek Word *Holocaust* (ὁλοκαυστον) signifies what is entirely consumed by Fire. Phil. de Vict. p. 643.

(m) Gen. viii. 20. xxii. 13. Job i. 5. (n) Rom. xii. 1.

Pro-

Propitiatory Sacrifices were of two Sorts, some being for *Sin*, ^{Of Sin and} and others for *Trespases*. ^{Trespases-Of-} What the Difference between these two ^{ferings.} was, is not agreed among the *Jewish Writers*. All that can be made out from what they have said upon this Point, is, that the *Sacrifice for Sin* is that which was offered for Sins or Offences committed through Inadvertency, and undesignedly against a negative Precept *, or a Prohibition of the *Law* (o). And indeed it appears from *Scripture* (p), that there was no Sacrifice or Expiation for Sins committed wilfully, presumptuously, and out of defiance to the divine Majesty, and that such an Offender was punished with Death. As for *Trespases-Offerings*, it is not well known neither what they were. 'Tis however generally supposed that they were offered for Sins of Ignorance. So that the *Hebrew Word*, which has been rendered *Sin*, signifies such an Offence as we are conscious of, but have committed undesignedly; and that which has been translated by *Trespas*, denotes an Action, concerning which we have reason to doubt whether it be sinful or not. But this, after all, is very uncertain, since both those Words are promiscuously used. We shall therefore conclude this Article, by observing, that it is the Opinion of the most learned among the *Jews*, those Sacrifices could not really atone or make Satisfaction for the Sins of Men. They were only designed for a Confession or Remembrance of Men's Iniquities, and as a kind of Intercession to God for the Remission of them, who actually forgave them upon Condition of Repentance, without which there could be no Remission. This is *Philo's* Notion of the Matter (q). But *St. Paul* is very express upon this Point, when to shew that the Sacrifice of *JESUS CHRIST* was the Substance and Original of what was only prefigured by the Sacrifices of the Law, he says, the Expiation and Atonement of these last was only typical and figurative. Upon this Head you may consult our *Preface* on the *Epistle* to the *Hebrews*.

Peace-Offerings, or *Sacrifices of Gratitude*, are so named be- ^{Peace-Offer-} cause they were offered to God in hopes of obtaining some Fa- ^{ings.} vour from him, or as a Thanksgiving for having received some signal Mercy from his bountiful Hand. In the first Sense, they were termed *Salutary*, that is, for *Safety*; and in the second, they were called *Eucharistical*, i. e. of Thanksgiving, or *Sacrifices*

* The *Jews* reckoned 365 *Negative* Precepts, and 248 *Affirmative* ones.

(o) *Levit.* iv. 2. *Numb.* xv. 27. (p) *Ibid.* ver. 30 — 32. *Heb.* x. 26, &c.

(q) *Philo de Vit. Mos.* l. 3. p. 51.

of Praise. Besides those that were appointed for *Festivals*, and which were publick, there were also some private ones. These were consecrated to God by a *Vow*, to crave some Blessing from him, or else they were *voluntary*, to return him Thanks for Favours received. The first were of an indispensable Obligation, upon account of the Vow; in the others, Men were left more at liberty. There are in Scripture numberless Instances of these two sorts of Sacrifices (r). In them the *Blood* and *Entrails* were burned upon the Altar, the *Breast*, or *Left-Shoulder* belonged to the Priest, and the rest of the Flesh with the Skin was for the Person that made the Offering. For this reason this kind of Sacrifice is by some *Jewish Authors* called a Sacrifice of *Retribution*, because every one had his Share of it.

We may rank among the *Peace-Offerings* that of the *Paschal Lamb*, of which we design to give an Account hereafter; that of the *First-born*, whether Man or Beast (s), and also the *Tenths* of Cattle. All these belonged to God, according to the Law. The First-born of the Children of *Israel*, were offered to God as a Memorial of his having spared the First-born of their Fore-fathers in the Land of *Egypt*; but they were redeemed, and the Price of their Redemption given to the High-Priest (t). As for *clean* Beasts, they were offered to God in Sacrifice, and the Flesh belonged to the Priests (u). If the Animal was *unclean*, a Lamb was offered in his place, or else they struck off his Head, but never sacrificed him (x). The *Tithes* of *Herd*s and of *Flock*s were also by the *Jews* consecrated to God, as a Thanksgiving for his having blessed their Cattle (y).

Of Oblations,
or inanimate
Sacrifices.

It remains now that we should say a word or two concerning *unbloody Sacrifices*; which were, 1. The *Offerings* and *Libations*; 2. *First-Fruits*; 3. *Tenths*, and 4. *Perfumes*. Some Offerings were accompanied with *Libations*, as the *whole Burnt-Offerings* of four-footed Beasts, and *Peace-Offerings*, but it was not so with *Propitiatory Sacrifices*. This Oblation consisted of a Cake of fine Flower of *Wheat*, and in some Cases of *Barley*, kneaded with Oil without Leaven, with a certain quantity of Wine and Salt, and sometimes of Frankincense. Besides these Oblations that were joined with the bloody Sacrifices, some were offered singly and

(r) Judg. xi. 30, 31. 2 Sam. xv. 7, 8. 2 Chron. xxix. 30, 31. Psal. lxxvi. 13, 15.
Jonah. ii. 9. (s) Exod. xiii. 15. Numb. iii. 13. (t) Numb. xviii. 15.
(u) Exod. xiii. 13. (x) Ibid. (y) Levit. xxvii. 32.

apart,

apart; either for all the People on Feast-days, or for particular Persons on different Occasions. They were nearly the same with those that accompanied the Sacrifices of living Creatures. Some Oblations were made without any Libation at all, as the *Omer* or Handful of Corn that was offered at the Feast of the *Passover*, the *two Loaves* at the Feast of *Pentecost*, and the *Shew-Bread*, of which an Account hath been given before. We have but two or three things more to observe concerning the *Offerings*. The first of which is, that the Children of *Israel* were expressly forbidden to mix *Honey* with them (z); the Learned have accounted for this Injunction several ways, but the most probable, is that which makes it to have been given with a design to distinguish the Oblations of the *Hebrews* from those of the *Egyptians*, who were used to put Honey with them (a). The 2d is, that in every Oblation it was absolutely necessary there should be *Salt* (b). To which Law there are some Allusions in the *Gospel* (c). 3dly, *Offerings* were to be of *unleavened Bread* (d), except the two Loaves at the Feast of *Pentecost*, which were leavened (e); but it is to be observed that these were not offered upon the Altar.

Besides the *First-born* of living Creatures, which by the Law of *First-Fruits* were consecrated to God, the *First-Fruits* of all kinds of Corn and Fruit, were also appropriated to him*, as of *Grapes*, *Figs*, *Pomgranates*, and *Dates* (f). The first Fruits of Sheep's Wool were also offered for the use of the *Levites* (g). The Law doth not fix the quantity of these First-Fruits. But the *Thalmudists* tell us, that liberal Persons were wont to give the *fortieth*, and even the *thirtieth*; and such as were niggardly, the *sixtieth* Part. The first of these they called an *Oblation with a good Eye*, and the second an *Oblation with an evil Eye*. Which may serve to illustrate JESUS CHRIST's Expression (h). These *First-Fruits* were offered from the Feast of *Pentecost* till that of *Dedication*, because after that time the Fruits were neither so good, nor so beautiful as before (i). The *Jews* were forbidden to begin their Harvest, till they had offered up to God the *Omer*, that is, the new Sheaf, which was done after the Day of unleavened Bread, or the (k) *Passo-*

(z) Levit. ii. 11. (a) To which may be added, that the *Bees* was ranked among the unclean Animals. (b) Levit. ii. 13. (c) Mark ix. 49, 50. Colos. iv. 6.
(d) Levit. ii. 11. (e) Lev. xxiii. 17. * But were not burnt upon the Altar. See Levit. ii. 12. (f) Numb. xv. 7. xviii. 12, 13. Deut. xvi. 2. Nehem. x. 35. (g) Deut. xviii. 4. (h) Matth. xx. 15. (i) The Feast of Dedication was in December. (k) Levit. xxiii. 10, 14.

ver. Neither were they allowed to bake any Bread made of new Corn, till they had presented the new *Loaves* upon the Altar on the Day of *Pentecost*, without which all the Corn was looked upon as profane and unclean (*h*). To this St. *Paul* alludes when he says, *If the First-Fruit be Holy, the Lump is also Holy* *. The First-Fruits belonged to the Priests and their Families, which brought them a large Income, as hath been observed by *Philo* (*m*). We have in *Deuteronomy* and *Josephus* an Account of the Ceremonies that were observ'd at the Offering of the First-Fruits.

Tenths.

After the First-Fruits had been offered to God, every one paid the *Tenths* of what he possessed to the *Levites* for the support of themselves and their Families (*n*). The Antiquity of this Custom of paying Tithes to those that are appointed to wait at the Altar, is manifest from the Instance of *Abraham*, who gave *Melchisedek* Tithes of all the Spoil he had taken from the Kings of *Canaan* (*o*); and from that of *Jacob*, who promised to give God the *Tenth* of all he should procure by his Blessing (*p*). As it is supposed that in those early times the Priesthood belonged to the First-born of every Family (*q*), some have asserted, with a great deal of Probability, that *Melchisedek* was the First-born of the Children of *Noah*; that as such, he blessed *Abraham*; and with a regard to this it was, that *Abraham* gave him Tithes of all: for what is said by the Author of the *Epistle* to the *Hebrews* (*r*), that *Melchisedek* was *without Father, without Mother, without Descent, &c.* must be understood in a mystical Sense, as we have observed in our Comment on that place. By it, is not meant that *Melchisedek* had no Father nor Mother, but only that there is no account in *Scripture* of the Parents and Genealogy of any Person under the Name of *Melchisedek*. The *Levites* gave to the Priests the Tenths of their own Tithes (*s*).

When these Tithes were paid, the Owner of the Fruits gave besides another Tenth part of them, which was carried up to *Jerusalem*, and eaten in the Temple, as a Sign of Rejoicing and Gratitude towards God (*t*). These were a kind of *Agapæ*, or Love Feasts; and these are what we find named the Second Tithes (*u*). Lastly, there were Tithes allotted to the Poor, which the *Levites*,

(*h*) Jos. Antiq. iii. 10.

* Rom. xi. 16.

(*m*) Philo de præmiis Sacerdotum.

(*o*) Numb. xviii. 21.

(*p*) Gen. xiv. 20.

(*q*) Gen. xxviii. 22.

(*r*) Origen in Job. Hieronym. ad Evagr.

(*s*) Hebr. vii. 3.

(*t*) Numb. xviii. 28.

Nebem. x. 38. Deut. xiv. 23, 27.

(*u*) Jos. Antiq. iv. 7.

(*v*) Deut. xii. 17.

like

like the rest, were oblig'd to pay, because they were in possession of some Cities. Besides which there was appointed for the Sustainance of the Poor, a Corner in every Field, which it was not lawful to reap with the rest (a); and they were also allowed such Ears of Corn, or Grapes, as dropt or were scattered about, and the Sheaves that might happen to be forgotten in the Field. Tithes were paid of all the Products of the Earth in general (b), but chiefly of Corn, Wine, and Oil. We learn from the Gospel, that the Pharisees affected to be scrupulously exact in paying Tithes of every the least Herb (c).

The Perfumes which were offered to God in the Temple being a kind of Oblations, it will be proper to give an account of them here. These Perfumes are stiled in the Revelation, the Prayers of the Saints (d), because they were an Emblem and Representation of them, for all the People were praying while the Priest burnt the Perfumes. These consisted of several Sweet-smelling Spices, which are specified in the Law. They offered them once a Year in the Holy of Holies, on the great Day of Expiation (e); and twice every Day, viz. Morning and Evening, in the Sanctuary.

Vows partake of the Nature both of Sacrifices and Oblations, because People could devote to God both living Creatures and inanimate Things. They may be divided into two general Parts; that is, 1. Into Vows whereby Men bound themselves to abstain from things otherwise lawful, as of such and such a kind of Food, Clothes, or Actions; and 2. Into those Vows whereby either Persons or Things were devoted to God. Of the first sort was the Vow of the Rechabites, of which we have taken an occasion to speak before. That of the Nazarites (f) did partake of both; for they were Persons consecrated to God; and their Vow consisted of several kinds of Abstinence. There were two sorts of them (g), some being consecrated to God for their whole Life, as Samson, Samuel, John the Baptist, &c. and others only for a time, i. e. for thirty Days, at least. Some Authors infer from two Passages in the Acts (h), that St. Paul was a Nazarite of the second kind. In one of these Places it is said, that St. Paul had his Head shorn at Cenchrea; because he had made a Vow; but that

(a) Lev. xix. 9. Deut. xiv. 19. (b) Nehem. xiii. 10. (c) Matth. xxiii. 23. (d) Rev. vi. 8. Luke ii. 19. (e) Exod. xxx. 7. Lev. xvi. 23. (f) (g) Numb. vi. 2. (h) Acts xviii. 18. xxi. 23, 24, 26.

could not well be the Vow of a *Nazarite*; since, after it, he would not have had his Head shorn at *Cenebrea*, which was a Sea-Port near *Corinth*, but at *Jerusalem*, according to the Law, and even in the *Temple*, or at least in the *Holy Land*. It is then more likely that this was some other Vow, which the Apostle had bound himself by. In the other Passage, it is not said that *St. Paul* had made any Vow, but only he is therein advised to bear the Expence of the Sacrifices, which four of his Companions, who had engaged themselves by a Vow, were to offer. This is the Sense we have followed in our Note on that place, in which we have rather chosen to leave the Matter undecided, than advance any thing uncertain. By what the Scripture says of the Vow of the *Nazarites*, one would think that it is more ancient than the *Ceremonial Law*; for the Legillator does not injoin or command it, but only prescribes what Ceremonies are to be used by those that shall make it. The *Nazarites* were chiefly bound to observe these four Particulars, which have by the *Rabbins* been subdivided into several others. 1. To abstain from Wine, strong Drink, and Vinegar, and from all intoxicating Liquor in general, or any thing of the like Nature; 2. To wear long Hair, and let no Razor come on their Heads (*i*); 3. To take care not to pollute themselves by touching, or going near a dead Body, even though it were their own *Father* or *Mother* (*k*), and to purify themselves, when they happen'd to do it unawares; 4. To offer some certain Sacrifices, to shave their Heads, and fling their Hair into the Fire, when the Time appointed by their Vow was expir'd. There was in the Temple a Room set apart for that Use.

Of all the Vows recorded in Holy Scripture, there is none more remarkable, or that hath more puzzled *Commentators*, than that whereby *Jephthah* bound himself to offer unto the Lord for a Burnt-Offering, whatsoever should come forth of the Doors of his House to meet him, when he returned in peace from fighting against the Children of *Ammon* (*l*). *Jephthah's* Design was undoubtedly to present unto God an acceptable, and consequently a lawful Offering. Otherwise it would have been not only an impious, but a rash Action; since his Aim was hereby to induce God to prosper his

(i) The Egyptian Priests were wont to keep their Heads constantly shaved.

(k) From whence it follows, that the *Nazarites* were holier than the common Priests. *Lev. xxi. 20.*

(l) *Judg. xi. 31.*

Expedition against the *Ammonites*. Besides *Jephthah* is no where represented as a profane or irreligious Person. The Scripture testifies, on the contrary, that the Spirit of God was upon him (m); and the Author of the *Epistle* to the *Hebrews* (n) ranks him among those sacred *Heroes*, whose Faith he celebrates. It is then somewhat strange, that his *Daughter* having been the first thing he met at his return, he should think himself obliged to offer so barbarous and so inhuman a Sacrifice, merely for the sake of a Vow expressed in a general, and consequently a rash manner. He could not but know that such a Sacrifice must have been an Abomination to the Lord, who hath not made Men to destroy them. God himself, by the Mouth of his Prophet *Isaiab* (o), sets human Sacrifices upon the same foot with that of a Dog, the offering of Swine's Blood, and Idolatry. And that he takes no pleasure in them, is evident from his bringing a *Ram* to be sacrificed in the stead of *Isaac*, whom He commanded to be offered up, with no other intent, but only to try *Abraham's* Faith and Obedience. If, according to the Law (p), there were Persons, and *Virgins* in particular, consecrated to God, upon several occasions; it was not that they should be offered up to Him in sacrifice, but only employed about Holy Things; and then they might be redeemed, as hath been observed before, which *Jephthah*, as being a *Hebrew*, could not be ignorant of. These Reasons have determined some of the most Learned Writers (q) to assert, that *Jephthah* did not vow to sacrifice his Daughter, but only to consecrate her to God, as a Virgin for her whole Life, which they suppose he did. The Words of the Vow may indeed be translated thus, *Whatsoever cometh forth of the Doors of my House to meet me—shall surely be the Lord's, or I will offer it for a Burnt-Offering*; the *Hebrew* Particle, which is commonly rendred by *and*, often signifying *or*, according to the Observation of a late learned Author (r). According to this Supposition, *Jephthah's* Vow was conditional. As he might happen at his return to meet either a *human Creature*, or a *Beast*, the first he designed to consecrate unto God, and offer the latter for a Burnt-Offering, provided it

(m) Ibid. ver. 19.

(n) Heb. xi. 32.

(o) Is. lvi. 5.

(p) Numb. xxxi. 28, 30, 35. Levit. xxvii. 2, 6.

(q) Mr. Le Clerc, &c. (See the Margin of our English Translation.)

(r) *Rehearsal*. For Instances of this, see Exod. xxi. 15, 17. and i. 16. iii. 9. Is. vii. 6, &c.

was *clean*, or else exchange it, if it was *unclean*. What confirms this Opinion, is, that in the account of the fulfilling of this Vow, there is not the least mention of a *Burnt-Offering* (s). Which is such an Omission as cannot well be accounted for, had the Daughter of *Jephthah* been offered up in Sacrifice. On the contrary, there is nothing but her *Virginity* mentioned. She went upon the Mountains, and bewail'd it, because she was condemned to a perpetual one; and the Daughters of *Israel* were wont yearly to celebrate this remarkable Event four Days in a Year (r). The only Objection that may be advanced against this, is taken from the Consternation *Jephthah* was in, upon meeting his Daughter. He rent his Clothes, and made great Lamentation. But if we reflect upon the Temper of that People, and the Notions that prevail'd in those Times, we shall find, that *Jephthah* having but this one Child, it was a great Affliction for him to see himself by this Vow, depriv'd of all hopes of a Posterity; and the not redeeming of her, as he might have done, was a very remarkable Instance of his Piety and Gratitude. We shall not however determine which of the two Opinions is the truest, but leave it to the Learned to decide the Matter. To return then from this Digression.

Concerning
Circumcision.

In giving an account of the holy Things of the *Jews*, we must not pass over *Circumcision*, since it was a Sacrament of the *Jewish* Religion, and a Seal of the Covenant which God made with *Abraham* and his Posterity (u). It is notwithstanding certain, that it was practis'd among other Nations, as the *Egyptians* and *Ethiopians* (x), but for quite other Reasons, and with different Circumstances. This however hath occasioned some Disputes concerning the Origin of this Ceremony. But we shall not examine the Arguments that are brought on either side of the Question. Let the *Egyptians* have borrowed it from the *Patriarchs*, or the *Patriarchs* from the *Egyptians*, seeing God adopted, and even enjoin'd it upon pain of Death (y), this is sufficient to make it be look'd upon as of Divine Institution. 'Tis certain that *JESUS CHRIST* doth not carry the Origin of it higher than the Time of the *Patriarchs* (z). However it be, *Circumcision* was a Sign and Mark whereby God was willing to distinguish a People, with whom he had made a Covenant, and out of which the *Messiah*

(s) Judg. xi. 34—40. (t) Ibid. ver. 40. (u) Gen. xvii. 10, 11, 12.
(x) Herodot. d. iii. c. 104. Philo de Circumc. p. 624. (y) Gen. xvii. 14.
(z) John vii. 22.

was to be born, from all the other Nations of the World. It was also a kind of a Memorial for the Posterity of *Abraham*, which should continually set before their Eyes the Covenant God had made with that *Patriarch*, as well as his Faith and Obedience. It was, in short, the Seal of *Abraham's* Justification. For it is to be observ'd, that, according to St. *Paul* (a), this Father of the Faithful having been justified, whilst he was yet uncircumcised, he was not so by virtue of his Circumcision, which was only a sign of his Justification. This is what the *Jews* did not duly attend to. Instead of imitating the Faith and Piety of their Father *Abraham*, they fancied that they could be justified through Circumcision (b), and even boasted of this pretended Privilege (c), instead of being thereby excited to follow his Example, as JESUS CHRIST tells them they ought to have done (d).

When God delivered his Law to the Children of *Israel*, he renewed the Ordinance of Circumcision, and it became a Sacrament of the *Jewish* Religion. For which reason St. *Stephen* calls it the *Covenant of Circumcision* (e); and upon this account JESUS CHRIST says, that *Moses* instituted Circumcision, tho it came from the *Patriarchs* (f). Besides the Design which God propos'd to himself in establishing this Ceremony, he appointed it for some other ends, suited to the Circumstances of the People of *Israel*. 1. It included in it so solemn and indispensable an Obligation to observe the whole Law, that Circumcision did not profit those who transgressed it (g). Hence the *Jewish Religion* is often stiled in Scripture the Circumcision (h), and the *Jews* those of the Circumcision (i). For which reason St. *Paul* says, that whoever is circumcised, is bound to keep the whole Law (k); and upon this account, to be circumcised, and to keep the Law, are parallel Expressions (l). 2. This was a Ceremony whereby not only the *Jews*, but also all *Strangers*, were to be initiated into the *Jewish* Religion, and without which none could be admitted into the Body of the Nation (m). No uncircumcised Person was allowed to celebrate any of the *Festivals*, and the *Passover* in particular. We read in the Book of *Esther* (n), that great Numbers of *Gen-*

(a) Rom. iv. 11.

(b) Acts xv. 1.

(c) Rom. ii. 25.

(d) John viii. 39.

(e) Acts vii. 8.

(f) John viii. 22.

(g) Rom. ii. 25.

(h) Rom. iii. 1, 30.

(i) Gal. ii. 7.

(j) And thus we find Jesus Christ called the Minister of Circumcision, Acts x. 45.

(k) Gal. v. 3.

(l) Acts xv. 5.

(m) Gen. xvii. 10—14.

(n) Esther viii. 17.

rites became *Jews*. This the *Seventy* have rendered thus, *they were circumcised, and judaiz'd*, or turn'd *Jews* (o), which shews that it was by *Circumcision* Men were admitted into the *Jewish Religion* *. Such of the Children of *Israel* as were born in the *Wilderness* having remained uncircumcised, *Joshua* ordered that this Ceremony should be performed upon them before they were brought into the *Land of Promise*; whereupon God told them he had remov'd, or roll'd away the *Reproach of Egypt* from off them (p); that is, they should thenceforward be look'd upon as the People of God, and no longer as the Slaves of *Egypt*. To this *St. Paul* undoubtedly alluded, when he said to those *Ephesian Gentiles* that had embraced Christianity, that while they were in *Uncircumcision*, they were excluded out of the *Commonwealth of Israel*. 3. Circumcision was an open Profession of the Worship of the true God, and also at the same time a kind of abjuring of Idolatry. For which reason, during the Persecution of *Antiochus*, the Heathens put those Women to death that caused their Children to be circumcised (q); and such *Jews* as turned Pagans took away, as much as possible, all Marks of Circumcision. As Circumcision was an open Profession of the *Jewish Religion*, some of those *Jews* that embraced Christianity, thought that this Superstition ought to be retain'd, especially among those that were of *Jewish Extraction*. But *St. Paul* expressly forbids it (r). Lastly, Circumcision was appointed for mystical and moral Reasons. It was, as well as Baptism (s), a Token of Purity and Holiness of Life. Hence these Expressions, *To circumcise the Fore-skin of the Heart, the Circumcision of the Heart, the Circumcision made without Hands* (t). It is plain from an excellent Passage of *Philo*, that the *Jews* were not ignorant of this Mystery (u). The chief Particulars to be observed with relation to Circumcision, are as follows; 1. The Law had ordered that every Male-Child should be circumcised the eighth † Day (x). The reason why it was

(o) *Ἰουδαίωσαντες καὶ περιέτεοντο.*

* For which reason the newly circumcised Child was called the Bridegroom, because he then was, as it were, married to God and his Church.

(p) *Josh. v. 4, 5, 6, 9.* (q) *1 Mac. i. 63.* *Jos. Antiq. xii. 7.* (r) *1 Cor. vii. 18.*

(s) *1 Pet. iii. 21.*

(t) *Deut. x. 10.* *Mat. 6.* *Jer. iv. 4.* *Rom. ii. 29.* *Coloss. ii. 11.* *Acts vii. 51.*

(u) *Philo de Circumc.*

† Including the Day in which he was born, and that in which he was circumcised.

(x) *Gen. xvi. 12.*

fixed to that time, undoubtedly was, because it could not legally be done sooner (y); for the Mother of every Man Child being unclean for the seven first Days after her Delivery, the Child was consequently so too. They were not, on the other hand, to do it later, because the new-born Infant could not be too soon consecrated to God. The Jews took such particular care to do it exactly on *that* Day, that they never neglected it, even tho it happened on a *Sabbath-day*, as JESUS CHRIST observed to them when they found fault with him for having healed a Man on that Day (x). This they termed *driving away the Sabbath*. When they were any way compelled to perform Circumcision either sooner or later, they looked upon it as a Misfortune, and did not reckon such a Circumcision so good as that which was done the eighth Day. And when this Ceremony was put off, it never was used to *drive away the Sabbath*. This is the reason why we find St. Paul accounting it no small Privilege to have been Circumcised the eighth Day (a), as we have observ'd on that place. Accordingly JESUS CHRIST and John the Baptist were circumcis'd exactly upon it. 2. It is evident from the Gospel that it was usual to name the Child the Day he was circumcis'd, since John the Baptist and JESUS CHRIST were named upon the performance of this Ceremony. We learn from the same History that it was commonly the Father, or some near Relation, that gave the Name. 3. Circumcision was reckon'd so absolutely necessary, that it could be done in any Place, in private Houses, as well as in the Synagogues; and by all sorts of Persons, provided they were Jews, and qualified for it. There was notwithstanding a Man appointed for this Employment, who did it in the presence of several Witnesses, that the Initiation might be more Solemn and Authentick. 4. It is not well known, whether it was the Custom, in the time of JESUS CHRIST, that the Child should have a *God-mother* that brought him to the Door of the Synagogue, and no farther, because she was not allowed to go in, and a *God-father* that held him during the Ceremony. Which was accompany'd with Prayers and Vows, and before and after it there were great Rejoycings.

As necessary as Circumcision was while the Ceremonial Law remained in force, it became as indifferent and unnecessary upon

(y) Levit. xii. 3.

(x) John vii. 22, 23.

(a) Philip iii. 9.

the abrogating of that Law by the Destruction of the Temple. Till that time the *Apostles* allow'd the *Jews* converted to *Christianity*, the Use of it, but they expressly order'd that this Yoke should not be put upon the necks of the *Gentile* Converts. And therefore *St. Paul*, who hath fully prov'd how unprofitable and unnecessary it is (*b*), and who makes it consist only in Regeneration, of which it was a Figure (*c*), thought it however proper to have *Timothy* circumcis'd (*d*), because his Mother was of *Jewish* Extraction; and would not, on the other hand, suffer this Ceremony to be perform'd on *Titus*, because he was a *Greek* (*e*). Wherein this *Apostle* hath given the Church in all Ages a most excellent Pattern, either of Condescension, or Resolution, in insisting upon, or omitting, things indifferent, according to the Variety of Times and Circumstances.

It is generally suppos'd that Baptism succeeded Circumcision, tho' there is nothing said about it in the Gospel. There is indeed a great Conformity between these two Ceremonies. 1. *Baptism* is the first and initiating *Sacrament* of the *Christian Religion*, as *Circumcision* was of the *Jewish*. 2. 'Tis by Baptism Men are consecrated to *JESUS CHRIST*, admitted into the *Christian Religion*, and publickly receiv'd as Members of his *Church*. 3. Baptism is a Token of our Regeneration, of our dying to Sin, and rising again unto Righteousness in *JESUS CHRIST* (*f*). But these Ceremonies disagree also in some particulars. 1. Baptism is administered to both Sexes *. 2. There is no particular Day or Season appointed for Baptism; grown Persons were at first instructed in the Principles of Religion before they were baptized, and to some this Sacrament was not administered till they were at the point of Death. But this Custom is of a later Date than the Apostolical Age. 3. Water was never used in Circumcision. It is true that the Child was carefully washed, and the Persons that made the Offerings purified themselves, but then it was in order to fit and prepare themselves for the Ceremony, and not upon account of the Ceremony itself, wherein Wine and not Water was used. We may then safely affirm, that Baptism hath some

WB (b) 1 Cor. vii. 19. (c) Gal. v. 6, vi. 15. (d) Acts xvi. 3. (e) Gal. ii. 3. (f) Rom. vi. 3. Gal. iii. 27. 1 Pet. iii. 21.

* We learn from History, that among some Nations the Women were Circumcised. But in instituting this Ceremony the Law had chiefly the Men in view, whose Condition was of course the same as that of the Wives. The Gospel acknowledges no such Distinctions as these, they being merely political.

Conformity both with *Circumcision* and the Baptism of the *Proselytes*, which hath been spoken of before.

Of the Holy Seasons.

BEFORE we give an Account of the *Jewish Festivals*, it ^{Of the Jewish} will be proper to say something of their ^{Years.} *Years, Months, Weeks, Days and Hours*. The *Hebrews* were wont at first to reckon Time from some remarkable *Epocha's*. As 1. The Lives of the *Patriarchs* or other illustrious Persons (a). 2. The coming out of *Egypt* (b). 3. The Building of the *Temple* (c). 4. The Years of their Kings. 5. The beginning of the *Babylonish Captivity* (d). 6. The rebuilding of the Temple after their return from Captivity. In process of time they had other *Epocha's*, as the Times of *Alexander the Great*, and of the Monarchies that sprung up out of the Ruins of his Empire. Ever since the compiling of the *Talmud*, the *Jews* have reckoned their Years from the Creation of the World.

The Year was by them divided into a *Holy* or *Ecclesiastical*, and a *Civil*, Year. The *first* began in the Month of *Nisan* (e) or *Abib*, which answers to part of our *March* or *April*, because this was the time of the Year when the Children of *Israel* came out of *Egypt*. From this also they reckoned their *Feasts*. The *second* began in the Month *Tisri*, about the middle of our *September*, because there was an ancient Tradition among them that the World was created about that time. All Contracts were dated and the *Jubilees* counted according to this Year. It would be little to our purpose to give an Account of the **Solar* and *Lunar* Years of the *Jews*, or of their way of *intercalating* †. This is a very obscure and intricate point, about which neither the *Jews* themselves, nor the most learned *Christian* Writers are agreed.

(a) Gen. vii. 11.

(b) Exod. xix. 1. Numb. xxxiii. 38. 1 Kings vi. 1.

(c) 2 Chron. viii. 1.

(d) Ezek. xxxiii. 21. xl. 1.

(e) Exod. xii. 1, 2.

* The *Solar* Year consisted of 365 Days, 5 Hours, and some Minutes. The *Lunar* Year was of 354 Days, 8 Hours, and some odd Minutes, according to the *Jewish* Computation.

† To *intercalate* was the adding of a Month to the Year, between *February* and *March*; which was done, when the Corn could not be ripe at the *Passover*, nor the Fruits at the *Pentecost*.

An INTRODUCTION to

The *Jewish* Year consisted of *twelve* Months, unless it happened to be *intercalary*; for then it had *thirteen*. The ancient *Hebrews* were wont to regulate their Months by the course of the Sun, and each of them had 30 Days. But after their Deliverance out of *Egypt*, they made use of *Lunar* Months, which were sometimes, of *thirty*, and at other times of *twenty nine* Days. The time of the *New-moon* was formerly discovered by its *Phasis* or first Appearance, as it is still at this Day by the *Caraites*; but the *Rabbinists* or *Traditionary Jews* have recourse to an *Astronomical* Calculation to find it out. The *Names* and Order of the *Jewish* Months, according to the *Ecclesiastical* Computation, are as follows.

The 1st. called (<i>Nisan</i> or <i>Abib</i>).	March and April.
The 2d. (<i>Iyar</i> or <i>Ziph</i>).	April and May.
The 3d. (<i>Sivan</i>).	May and June.
The 4th. (<i>Tamus</i>).	June and July.
The 5th. (<i>Ab</i> or <i>Av</i>).	July and August.
The 6th. (<i>Alul</i>).	August and September.
The 7th. (<i>Tisri</i>).	September and October.
The 8th. (<i>Marchesvan</i> or <i>Bul</i>).	October and November.
The 9th. (<i>Cisleu</i>).	November and December.
The 10th. (<i>Tebbeth</i>).	December and January.
The 11th. (<i>Schebbat</i>).	January and February.
The 12th. (<i>Adar</i>).	February and March.

Answers to part of

Of Weeks.

The Origin of *Weeks* is of the same standing as the World it self (f). The *Jews* had two sorts of them, some consisting of seven Days, and others of seven Years. These are called in *Scripture*, *Weeks of Years*. At first the *Hebrews* had no particular Name for the Days of the Week. They were wont to say, *the first*, *the second* Day of the Week, &c. as is evident from several places of the *New Testament* (g). We learn from the *Revelations* of *St. John* (h), that the first Day of the Week was as early as that time called the *Lord's-day*, because it was on that Day, our blessed Lord rose again from the dead.

(f) Gen. ii. 2, 3. viii. 10. xxix. 27, 28. Levit. xxiii. 8.

(g) Matt. xxvii. 1. Mark xvi. 2. Acts xx. 7. 1 Cor. xvi. 2.

(h) Rev. i. 10.

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There are two sorts of *Days*; the *Natural*, which is the *Of Days* space of *four and twenty Hours*, from one Sun-set to another; the other called the *Artificial* or *Civil*, consists of *twelve Hours* (i), from the rising to the setting of the Sun. The *Civil Day*, that is the Sun's stay above the *Horizon*, was by the *Jews* divided into *four parts* (k), each of which consisted of *three Hours*, that were longer or shorter according to the different Seasons of the Year. The *first* was from *six o'Clock* in the Morning till *nine*. And therefore they called the *third Hour* (l), what we call *nine o'Clock*, because *three Hours* were past from Sun-rising to that time. The *second* part of the Day lasted from *nine* of the Clock till *Noon*. The *third* from *Noon* till *three*. This they called the *ninth Hour* of the Day (m), because it actually was the *ninth* from the Morning. The *fourth* was from *three o'Clock* till *six* in the Evening. They gave the Name of *Hour* to each of these four parts, as well as to the Hours properly so call'd. Some Authors are of Opinion, that the four parts of the Day were otherwise divided by the *Jews*. Whether they were, or not, it is of little moment. But it will be very proper here to reconcile St. *Mark*, who affirms (n), that it was the *third Hour*, when they crucified *JESUS CHRIST*, with St. *John* (o), who says that it was about the *sixth Hour*. This may be done several ways. Besides the Method which we have followed in our Notes on those two *Evangelists*, it may be said that by *crucifying*, St. *Mark* did not mean the nailing of Christ to the Cross, for, according to St. *Luke* (p), it was not till the *sixth Hour*, that is, Noon, but only all the Preparations towards it, after Sentence had passed upon him. We must here observe, that in several *Greek Manuscripts* of the Gospel according to St. *John*, the *third* is read instead of the *sixth Hour*, as we have observ'd in our Note on that place.

The *Jews* divided also their Nights into four parts, which they called *Watches* *. The 1st was named the *Evening*; the 2d the *Middle-watch*, or *Midnight*; the 3d the *Cock-crowing*, from *Midnight* till *three* in the Morning; the 4th the *Morning*, or, *Break of day*. As the *Evangelists*, in the Account

(i) John xi. 9.

(k) Nehem. ix. 3.

(l) Matt. xx. 3.

(m) Ibid. ver. 5.

(n) Mark xv. 25.

(o) John xix. 14.

(p) Luke xxiii. 44.

* Matth. xiv. 25. Mark xiii. 35. Luke xii. 38.

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which they have given of St. Peter's denying our Saviour (q), often mention the *Cock-crowing*, and with some seeming Contradiction, it will be proper to give a full Explanation of this point, which could not conveniently be done within the compass of a few short Notes. The difficulty lies in this, that JESUS CHRIST is said in St. Mark (r), to have told Peter that before the Cock crowed *twice*, he would deny him *thrice*. And indeed the same *Evangelist* relates, that the Cock crowed after Peter's first denial; and again after he had denied his Master the third time. Whereas, according to the rest of the *Evangelists* (s), the Cock did not crow till Peter had denied Christ three times. To solve this Difficulty, we have observ'd in our Note on that place, that as the Cock crows at several times, the meaning of St. Matthew, St. Luke, and St. John is, that before the Cock had *done* crowing, St. Peter denied his divine Master three times. But to be a little more particular upon this point: It is to be observ'd further, 1. That the Cock commonly crows *twice* every Night, *viz.* at *Midnight*, and between *that* and Break of Day. This *second* Crowing is properly called the *Cock-crowing*. It may therefore be suppos'd that St. Peter having denied JESUS CHRIST the first time, about midnight, the Cock crowed; and that after he had denied him the third time, the Cock crowed again. This explains St. Mark's meaning. As for what is said by the other *Evangelists*, that the Cock *crowed* after Peter had denied him three times, it must be understood of the *second* crowing, which is properly the *Cock-crowing*. Or else, 2. that word of St. Mark which hath been translated *twice*, may be rendred the *second time* (t), by which means the whole Difficulty will vanish; and after all, it is of no great consequence. We have but one Observation more to make concerning the *Years*, and *Months*, &c. of the *Hebrews*. And that is, that in their Language *any part* of a Year, a Month, a Week, a Day, or an Hour, is often taken for a *whole* Year, Month, Week, Day, and Hour. Which serves to explain what was said by JESUS CHRIST, that he would rise again *the third Day*, as we have observ'd on *Matt.* xii. 40.

(q) Matth. xxvi. 69—75. Mark xiv. 68, 71, 72. Luke xxii. 56—60. John xviii. 27.

(r) Mark xiv. 30, 68, 69, 70, 71.

(s) Matth. xxvi. 74. Luke xxii. 60, John xiii. 38.

(t) Mark xiv. 30. *δις*.

Festivals are solemn Days set apart for the Honour and Service of God, either in remembrance of some special Mercies which have been receiv'd from his bountiful Hand, or in memory of some Punishments which he hath inflicted on Mankind, or else to turn away those which hang over their Heads. Those of the first kind were attended with Rejoycings, Feasting, Hymns, Concerts of Musick, Eucharistical Sacrifices, and a joyful and innocent Exemption from Labour*. Upon which account they were termed *Sabbaths*. Those of the second and third sort, were Days of Fasting and Atonement. We learn from profane History, that the Institution of Festivals is of a very ancient Date (w). But the Sacred Writers make no mention of the *Festivals* of the *Hebrews*, before their coming out of *Egypt*. It was undoubtedly there the *Israelites* learned to have a liking and inclination for Festivals, as is evident from their Rejoycings when they worshipped the *Golden Calf* (w). And it was with a design to turn them from the Idolatrous Practices that reigned in the *Heathen* Festivals, that God, out of a Condescension suitable to his Wisdom and Goodness, appointed some in his own Honour, with such Ceremonies and Circumstances, as distinguish'd them from the Festivals of Idolatrous Nations (x).

The *Jews* had several sorts of *Feasts*, whereof some were more solemn than others. They were either of divine or human Institution. To begin with the first: The most solemn of those that had been establish'd by God, were the *Passover*, the *Pentecost*, and the *Feast of Tabernacles*. These three *Festivals* were to be celebrated every Year at *Jerusalem*, and all the *Israelites* were obliged to go thither, unless they had very good Reasons for absenting themselves. Some lasted but one Day, others continued a whole Week. The latter had some Days less solemn than the rest; as those, for instance, that were between the first and the last, when the Feast lasted seven Days. And therefore it is said in *St. John* (y), that about the middle of the *Feast of Tabernacles* Jesus went up into the Temple and taught, because he could not do it sooner.

* This distinguishes the Feasts that were instituted by God, from those of the *Heathens*; which were accompanied with very criminal Occupations.

(u) Herodot. l. iii. c. 58. Euseb. Prepar. Evang. l. i. c. 9, 10.

(w) Exod. xxxii. 5, 6.

(x) Chrysostom. T. vii de Chr. Pass. p. 167. Theod. in Deut. Eror. i. & Qu. in Exod. 54.

(y) John vii. 14.

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for the Crowd. The holiest Days were called the *great*, or the *good Days*. Accordingly St. John calls the last Day of the *Feast of Tabernacles*, the *great Day* (x), that is, the most solemn, as we have rendered it. During these Festivals, that part of the Sacrifices which was to be eat, and the Shew-Bread, was divided among the four and twenty Courses of Priests. Criminals were also kept till these solemn occasions, that their Punishment might be a Terror to others. The *Jews* however were not willing to put JESUS CHRIST to death during the Feast, because they were afraid this would cause some Disturbance among the People, who took him for the *Messiah*, or at least for a great Prophet. Which course soever they took, they must needs have acted against their Consciences; for if he was not an Impostor, as undoubtedly they did not look upon him as one, they ought not to have put him to death, either before, or after the Feast. And if he was an Impostor, they should have put him to death during the Feast, according to the Law. Providence ordered it so, that he should suffer death at the time he did, because, since as he was the true *Paschal Lamb*, or *our Passover*, to use St. Paul's Expression (a), it was necessary that he should die at that very juncture of time. As there came up to *Jerusalem* vast Numbers of People at these Festivals, the *Roman* Governours were wont to give the *Jews* a Garrison of *Roman* Soldiers, to prevent any Seditions, or Disturbances among the People (b).

Of the Pas-
sover.

It is well known that the *Passover* was so named from the Angel's *passing over* the Houses of the *Israelites*, and sparing their First-born, when those of the *Egyptians* were put to death*. The Name of *Passover* was also given to the Lamb, that was killed on the first Day of this Feast (c). Hence these Expressions, *to eat the Passover* (d), *to sacrifice the Passover* (e); and hence also it is that St. Paul calls JESUS CHRIST *our PASSOVER* (f), that is, our *Paschal Lamb*. The *Passover* was otherwise named the *Feast of unleavened Bread* (g), because it was unlawful to eat

(x) Ibid. ver. 37.

(a) 1 Cor. v. 7.

(b) Matth. xxvii. 65.

* Exod. xii. 12, 13. The Hebrew Verb, from whence the word *Passover* is derived, both not only signify to pass from one place to another, but also to *pass over*, to *spare*, to *pass without doing any harm*; and therefore the *Seventy* have rendered it by a Word that signifies to protect.

(c) Ezra vi. 20. Matth. xxvi. 17.

(d) Mark xiv. 12, 14.

(e) 1 Cor. v. 7.

(f) Ibid.

(g) Luke xxii. 1. Mark xiv. 12.

any

any other sort of Bread, during the seven Days the Feast lasted (b). This Name however more particularly belongs to the second Day of the Feast, i. e. the fifteenth of the Month (i). We have an account of all the *Ceremonies* belonging to the *Passover* in several places of the *Pentateuch*. They may be reduc'd to these *three* Heads. 1. The killing and eating of the *Paschal Lamb*: 2. The eating the unleavened Bread: And, 3. Offering up to God the *Omer*, or Handful of Barley.

The chief things to be observ'd with relation to the *Paschal Lamb*, or *Kid*, are as follows. 1. It is to be noted, that on all the Feasts (k), and particularly at the *Passover*, there were great Numbers of Victims slain from among the Cattel, as *Bulls*, and the like *. The *Paschal* Feast begun by serving up of the Flesh of these Sacrifices, after which the *Lamb* was eaten. The first was what the Guests were to sup upon, for the *Lamb* was symbolical, and it was sufficient for any one to eat of it about the bigness of an Olive, if they were satisfied before, or in case the *Lamb* was not enough for every one. 2. This *Lamb* was a Representation of that which the *Israelites* had eaten in *Egypt*, and was called the *Body of the Passover*, to distinguish that part of the *Paschal Lamb* which was eaten, from what was offered upon the Altar; that is, the *Blood* which was sprinkled, and the *Entrails* that were burnt. JESUS CHRIST manifestly alluded to this Expression, when he said of the *Bread*, *This is my Body*; as if he had said, This is not the *Body of the Paschal Lamb*, which we have just now eaten, but the *Body of the true Lamb*, whereof the other was only a Figure. 3. The *Lamb* was killed the *fourteenth* Day of the Month *Nisan* (l), in the *Evening*, or, as the *Scripture* expresses it, *between the two Evenings* †. Such as could not celebrate the *Passover* on the Day appointed, upon the account of some legal Uncleaness, or any other Indisposition, were obliged to do it the *fourteenth* Day of the next Month. We'll leave it to the Learned to determine exactly the Hour when it was done. *Josephus*, who may justly be look'd upon as a com-

(b) Exod. xii. 18. Numb. xxviii. 17. Deut. xvi. 8.

(i) Lev. xxiii. 6. Mark. xiv. 1. Jos. Antiq. l. iii. cap. 10.

(k) Deut. xvii. 2 Chron. xxxv.

* These the *Jews* termed *Chagiga*, i. e. Rejoycing.

(l) Exod. xii. 6. Numb. ix. 5. Deut. xvi. 6. Josh. v. 10.

† That is, from 12 or 1 o' Clock, till Sun-setting.

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petent Judge in such Matters, says, that the Paschal Lamb was killed between the *ninth Hour*, that is, *three* in the Afternoon, and the *eleventh*, i.e. about the setting of the Sun. And within this Space of Time also it was, that JESUS CHRIST our true Paschal Lamb was crucified (*m*). 4. The Lamb was to be a *Male* of the *first Year*, and *without blemish* (*n*). The *Apostles* often make Allusion to this last Quality, when speaking of JESUS CHRIST, of the *Christians*, and of the *Church of Christ*. It was with a design to know whether the Lambs or Kids had all the Conditions required by the Law, that they were enjoined carefully to chuse them, and set 'em aside some Days before the Feast. 5. This Sacrifice was to be offered up in the *Tabernacle*, as long as it stood, and afterwards in the *Courts of the Temple* (*o*). 6. Every particular Person slew his own Victim (*p*), and one of the Priests receiv'd the Blood into a Vessel, which was handed by the *Priests* or *Levites* to the *High Priest*, by whom it was poured at the bottom of the Altar. When any Person happened to be unqualified for offering this Sacrifice, by reason of some Uncleanness he had contracted, it was then performed by the *Levites* (*q*).

After the *Lamb* was slain, the *Blood* sprinkled, and the *Fat* consumed upon the Altar, the Lamb was returned to the Person by whom it had been offered, who carried it to the place where it was to be eat. It was necessary that it should be thoroughly *roasted*, and not boiled, or half-done (*r*). The occasion of this last Institution is not well known; the reasons that are alledg'd for it, would undoubtedly seem too far-fetch'd to the Generality of our Readers; we therefore judge it more proper to own our Ignorance in this Particular, than to advance any thing uncertain about it. St. *John* assures us, that the Prohibition of not break-

(m) Matth. xxvii. 46.

(n) Exod. xii. 5.

(o) Heb. xi. 14. 1 Pet. i. 19. Ephes. i. 4. v. 27. Coloss. i. 22. Revel. xiv. 5. In most of the *Greek* Copies of the *Seventy*, there are two Epithets, *without blemish*, and *perfect*. There is an Allusion to this last Word, Rom. xii. 1. *the perfect Will of God*, i.e. the Sacrifice God requires of us, ought to be *perfect*.

(p) The Area of the three Courts of the Temple (besides the Rooms and other Places in it, where the Paschal Lamb might be offered up) contained above 435,600 square Cubits, so that there was room enough for above 500000 Men to be in the Temple at the same time. *Lamy de Tabernaculo*, l. vii. c. 9. *Sott.* 4. 5.

(q) Deut. xvi. 2, 5.

(r) Philo de Vit. Mos. l. iii.

(s) Exod. xii. 9. 2 Chron. xxxv. 13.

ing a Bone of the Paschal Lamb's, was typical of what happened to our Saviour (s).

8. After the Lamb was thus dressed, it was eaten in every Family, * by all sorts of Persons, Free-men and Slaves, Men as well as Women. It was necessary there should be as many Persons as could eat the whole Lamb †. (t). And therefore when the Family was not large enough, the Master of the House invited his Friends. The Assemblies that were invited to this Feast, were named *Brotherhoods*, and the Guests, *Companions* or *Friends*. The Reproof which JESUS CHRIST gave Judas, by calling him *Friend* or *Companion* (u), was both just and cutting, because he betray'd him after having eat the Passover with him.

9. It was a very ancient Custom among the *Eastern Nations* to wash their Feet before Meals, especially when they return'd from a Journey (w). There were good reasons for this Custom, because they commonly travelled on foot, without Stockings, and their Shoes were open at the top. Some imagine with a good deal of Probability, that they were also wont to wash their Feet before the *Paschal* Feast, nothing being a fitter Representation of the State and Condition of a Traveller. Slaves and mean Persons were commonly put to that Employment, but JESUS CHRIST was pleased to perform it to his Disciples, to give them an Example of Humility and Charity (x). It is however to be observ'd, that this was not done during the *Paschal* Feast, but the Night before.

10. The Guests leaned on their left Arms upon Beds round a Table, on which was set the Lamb; with bitter Herbs, unleavened Bread, and a Dish full of a kind of Sauce or thick Mixture, wherein they dipped the Bread and Herbs. || This perhaps was the Dish in which Judas dipped with JESUS CHRIST, of which we read in the Gospel (y). It was very common among the *Eastern Nations* to lie on Beds when they took

(s) John xix. 36. * The Strangers that came up to Jerusalem from all parts of the Land to celebrate the Passover, were furnished with Lodgings gratis.

† The *Thalmudists* tell us, that they were not to be under ten, and might be twenty.

(t) See Joseph. de Bell. Jud. l. vii. c. 17.

(u) Matth. xxvi. 50.

(w) Gen. xviii. 4. xix. 2. xxiv. 32. Judg. xix. 21.

(x) John xiii. 4, 5. || This the Jews called *Charosset*, in remembrance of the Mortar which they had used when making Bricks in the Land of Egypt. They made it at first with Dates and dry'd Figs; but the modern Jews make it with Chesnuts, Apples, &c. See Bafnage Hist. des Juifs, Tom. 3. p. 622.

(y) Matth. xxvi. 23.

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their Meals, as is evident from *sacred* as well as *profane History*; but, as the *Thalmudists* pretend (z), this Posture was then absolutely necessary at the eating of the *Paschal Lamb*, as being a fit Emblem of *that* Rest and Freedom, which God had granted the *Children of Israel*, by bringing them out of *Egypt*, because a Slave doth not commonly take his Meals with so much Ease and Comfort, and that besides they were obliged to eat it standing in *Egypt*. This Custom of leaning at Table over one another's Bosom, was a sign of Equality and strict Union between the Guests. Which serves to explain several Passages of *Scripture*, as what is said of *Abraham's Bosom* (a), and of the *Son's* being in the *Bosom of the Father* (b). When the Guests were thus placed round the Table, the Master of the Family, or some other Person of note, took a *Cup* full of Wine mixed with Water, and after he had given God thanks, drank it up, after which he gave *one* round to every one there present; who were all oblig'd to drink thereof. Hence the Words of *JESUS CHRIST*, *Drink ye all of it* (c). Afterwards they eat of the bitter Herbs and unleavened Bread, which they dipped in the Mixture before-mentioned. Then the Master of the Family drank another Cup, that was accompany'd with several Thanksgivings, after which, they began eating again as before. Lastly, they eat the *Paschal Lamb*, and drank the third Cup, which was called the *Cup of Blessing*, or *Thanksgiving* (d). The whole Ceremony ended with the fourth Cup, and the singing of some *Psalms* *. This is what by *St. Mark* is termed an *Hymn* (e). It cannot exactly be determin'd, whether *JESUS CHRIST* observ'd all these Particulars. It is very probable that he did, and we meet with some Tracks of it in the *Gospel* (f). *St. Luke* speaks only of *two Cups* in the Account he gives of the Institution of the *Lord's Supper* (g).

God enjoined the *Israelites*, under pain of Death, not to touch any leavened Bread, as long as the *Passover* lasted. Several Reasons may be assigned for this Institution, but there is only one

(z) Maimon de Azymis, l. vii.

(a) Luke xvi. 22.

(b) John i. 18. compared with Philip. ii. 6. See John xiii. 23.

(c) Matth. xxvi. 27.

(d) 1 Cor. x. 16.

* During the Ceremony, they sung at several times the following *Psalms*. (1.) *Psalm* cxlii, cxiv. (2.) *Psalm* cxvi, cxvii, cxviii, or cxxvi. This last Singing was termed the *Hallel*, or Praise. The Master of the Family, or the Reader, explained and gave an account of every Ceremony.

(e) Mark xiv. 26.

(f) See Matth. xxvi, &c.

(g) Luke xxii. 17, 20.

set down in Scripture, viz. that it was to put 'em in mind of their Forefathers coming out of *Egypt*, in such haste, that they had not time so much as to get their Dough leavened (*h*). But one may suppose, by the *metaphorical* Sense that is commonly put upon the Word *Leaven*, and which is used by *JESUS CHRIST* and *St. Paul* (*i*), that this Prohibition had a moral View, and that the divine Legislator's Design in giving it, was to cleanse their Minds from Malice, Envy, Animosity, and Hypocrisy: in a word, from the Leaven of *Egypt* *. However it be, the *Hebrews* took a very particular care to search for all the Leaven that might be in their Houses, and to fling it either into the Fire or Water. Their Descendants have carried this Point to a superstitious Nicety. Though the Passover was to be celebrated at *Jerusalem*, yet they that were not able to go thither, might eat the unleavened Bread in their own Houses. As there was no other sort of Bread in that City, when *JESUS CHRIST* instituted his *last Supper*, it cannot be questioned but that he made use of it. And yet the *Greek Church*, which hath retain'd leavened Bread in the *Eucharist*, imagined that *JESUS CHRIST* used it; and the better to support their Opinion, they have asserted, that he celebrated the *Passover* one Day before the *Jews*. We shall hereafter examine this Matter. The *Latins* have, on the other hand, suppos'd, that the better to conform themselves with *JESUS CHRIST*'s Institution, they ought to celebrate the *Lord's-Supper* with unleavened Bread. This was one of the Occasions of the *Schism* between the *Eastern* and *Western Churches*; which, after all, was a very slight one, and consequently very scandalous, since after the abrogating of the Ceremonial Law, it ought to be reckon'd an indifferent matter, whether we communicate with leavened or unleavened Bread, and since *JESUS CHRIST* by giving no Directions about it, hath left the Church entirely at liberty in this respect.

The next Day after the Feast of unleavened Bread, that is, the sixteenth Day of *March*, they offered up to God, on the Altar, the *First-Fruits* of the Corn that was ripe at that time, that is, Oats and Barley (*k*). These First-Fruits were a Sheaf of Corn, called in *Hebrew* *Homer*, or *Gomer*, which is the Name that

(*h*) Exod. xii. 34, 39. Deut. xvi. 3.

(*i*) Matth. xvi. 6. 1 Cor. v. 7. 10.

* Leavened Bread was likewise forbidden the *Romans*, upon some particular Occasions. Aulus Gel. l. x. 15.

(*k*) Lev. xxiii. 9—14. Jos. Antiq. l. iii. c. 10.

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was afterwards given to the Measure that held the Corn, which was threshed out of the Sheaf. This Oblation was performed with a great deal of Ceremony *. Towards the close of the fifteenth Day, the *Sanhedrim* appointed some grave and sober Persons, who, with a great Number of People, went with Scythes and Baskets into the Fields that lay nearest *Jerusalem*, and cut down the Sheaf of Barley. When they were come thither, the Reapers, having got first the Owner's Leave, put the Sickle into the Harvest; and after they had cut down the Sheaf, they carried it in a Basket to the High Priest, who was to offer it up. The High Priest having beat out the Grain, caused it to be dried upon the Fire, and had it ground; then putting some Oil and Frankincense to it, he presented it to God. After that a Lamb was offered up for a whole Burnt-Sacrifice, with several other Oblations, that were accompanied with Libations. It was unlawful to begin the Harvest, till this Offering had been first made. There seems to be an Allusion to this in the *Revelations* (l), where the Angel orders the Sickle to be put into the Harvest.

Thus have we explain'd the several Particulars observed in the Celebration of the *Passover*. It remains now that we should examine a Question, which hath exercis'd the Wits of several *Criticks*; i. e. Whether our Saviour celebrated the *Passover* the Year he was put to death, on the same Day as the *Jews* kept theirs? We have observed before, that the *Greek Church* maintains *JESUS CHRIST* celebrated it one Day sooner than ordinary; and have shewed at the same time, what Reasons they alledge to support their Opinion. Some Authors have inferred from a few Passages out of *St. John's Gospel*, that for several Reasons which they bring, the *Jews* did not keep the *Passover* that Year on the *fourteenth* Day of the Month, as usual, but the Day after. The first of these Passages is in the XIIIth Chapter (m), wherein it is said, that *before the Feast of the Passover, when Supper was ended*, whereby they understand the Holy Communion, *JESUS CHRIST* washed his Disciples Feet. The second occurs in the XVIIIth Chapter (n); *JESUS* was apprehended by the *Jews*, had celebrated the *Passover*,

* It appears from *Exodus* xvi. 16. that the *Hom* held as much as a Man that has a good Stomach can eat in a Day. According to the *Jewish* way of reckoning, this Measure contained about 43 Hen-Eggs, [i. e. 3 of our Pints.] It was the *semit* part of an *Epha*, which held 432.

(l) *Revel.* xiv. 15.

(m) *Ver.* 1, 2, 4.

(n) *Ver.* 28.

and instituted the Eucharist the Night before; and yet the *Evangelist* says, that the *Jews* would not go into the *Prætorium*, or Judgment-hall, for fear they should defile themselves, and thereby become unfit to eat the Passover. The third is in the XIXth Chapter (o), where the Day on which *Christ* was crucified is stiled *the Preparation of the Passover*.

Notwithstanding which, other Writers have asserted and maintained, that *JESUS CHRIST* celebrated the *Passover* on the same Day as the *Jews*. And indeed there are very good Reasons to believe that He did. 1. Supposing the *Jews* had put it off for any time that Year, *JESUS CHRIST* would, in all probability, have complied with it, else the *Jews* would never have fail'd to lay this to his charge, since after publick Notice was given of the *New-Moon*, People were obliged to keep to it, even tho' there was a visible Mistake in the matter (p). 2. Those that have thoroughly examin'd the Reasons alledged for this delay, find no manner of weight in them, since they are grounded upon Customs that are of a much later Date than the Times of *JESUS CHRIST*. There were not *then*, for instance, two different ways of finding out the New-Moon. As it was known only by its appearance, and not its Conjunction with the Sun, there could be no room for celebrating the Passover on two different Days. Besides, the *Caraitè Thalmudists* made but one Body with the rest of the *Jewish Nation*, and therefore did celebrate the Feast on the same Day with them. Moreover, the Custom of transferring the Passover, when it fell on the Day before the Sabbath, is not of so ancient a Date. 3. It is unquestionably certain, that the Lamb was to be sacrific'd *publicly* in the *Temple*, and that it was necessary that the Priests should pour the Blood of it at the bottom of the Altar (q). As all these Particulars are plainly injoin'd by the Law, *JESUS CHRIST* would not have omitted any one of them. Besides, is it probable that the Priests would have ministered to him in so manifest an Innovation as this must have been? 4. The three other Evangelists expressly say (r), that *JESUS CHRIST* celebrated the *Passover* on the same Day the *Jews* were used to do it, which seems entirely to decide the Question. It is therefore more proper to put another Sense upon St. *John's* Expressi-

(o) Ver. 14.

(p) Maimon. Chad. Hacch. Cap. v. Sect. 2.

(q) Deut. xvi. 5, 6, 7. 2 Chron. xxx. 16. xxxv. 11.

(r) Matth. xxvi. 17. Mark xiv. 12. Luke xxii. 7.

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ons, than to embrace an Opinion which manifestly contradicts the rest of the *Evangelists*. For it may reasonably be suppos'd, that in the *first* of the foremention'd Passages, St. *John* doth not speak of the *Lord's-Supper*, or of the *Paschal Feast*, but only of a private Supper at *Bethany*, the Day before the Passover (s). In the *second*, there is no Necessity of understanding by the *Passover* the Paschal Lamb, since the other Sacrifices that were offered up during the Feast, had also that Name given them (x). By the *Preparation of the Passover*, in the last place, may be meant the Preparation before the Sabbath of the Passover, which is elsewhere called the *Preparation of the Jews* (u).

It was after having celebrated the Passover that JESUS CHRIST instituted the *Eucharist* to be a lasting Monument of our Redemption by his death, as the Passover was of the Deliverance of the *Hebrews* out of *Egypt*.

Of the Pentecost.

The second solemn Festival of the *Jews* was the *Pentecost*. It was so called by the *Greeks* (w), because it was kept on the fiftieth day after the *Feast of Unleavened Bread*, i. e. after the 15th of *March* (x). It was otherwise named the *Feast of Weeks* (y), because they celebrated it *seven Weeks* after the Passover; and also the *Feast of Harvest*, because on it the First-fruits of the Harvest were offered up to God. The Law having been given from Mount *Sinai* upon that day, as the *Jews* pretend, this Festival was appointed for a Memorial of this great Favour. They then offered two Cakes made of new Wheat, which were not carried up to the Altar, because they were leavened (z). One of them belonged to the Priests then upon Duty, and the other to those Priests and *Levites* that kept the Watch. They were obliged to eat them that very day in the Temple, and to leave nothing of 'em remaining. This Oblation was accompany'd with great Numbers of Sacrifices, and several other Offerings and Libations. The Feast of *Pentecost* lasted but one day, and was kept with abundance of Mirth and Réjoycing. We have nothing further to observe about it with relation to the *New Testament*, except this, That the New Law, or the

(s) Compare Luke xxii. 1, 3. with John xiii. 1, 2.

(t) Deut. xvi. 2, 3. 2 Chron. xxxv. 8.

(u) Compare Matt. xxvii. 57. Mark xv. 42. Luke xxiii. 54. John xix. 14, 31, 42.

(w) Πεντέcost. (x) Levit. xxiii. 10, 15, 16. (y) Jos. Antiq. l. iii. c. 16. (z) Exod. xxxiv. 25.

Gospel, was fully confirmed on this day of *Pentecost* by the *Holy Ghost's* descending upon the Apostles.

As the Day of Expiation happened between the *Pentecost* and *Of the Day of the Feast of Tabernacles*, it will be proper to speak of it in this place, tho' it was of a quite different Nature from other Festivals, and cannot be properly stil'd one. It was celebrated the 10th Day of the Month *Tisri* (a); and was nam'd the *great Fast*, or the *Fast* only, because they fasted all the Day long, and began even the Day before, but especially because this was the only Fast enjoyn'd by the Law. This probably is the *Fast* mention'd in the *Acts* (b), where it is said, that they were afraid of a Storm, *because the Fast was already past*; that is, it was about the beginning of *October*, when sailing becomes dangerous. It may however be understood of a Fast of the *Heathens*, which was celebrated about this time, as we have observ'd on that place.

The Institution of this Day, and the Ceremonies perform'd upon it, may be seen in the XVIth Chapter of *Leviticus*. Of those Ceremonies, some were to be observ'd both by the Priest and People, as the abstaining from all kind of Food, and all manner of Work; others related only to the High-priest (c). Seven days before the Feast he left his House, and went into the Temple, to purify and get himself ready against the approaching Solemnity. On the third, and seventh, some of the Ashes of the *red Heifer* were put upon his Head, which was a kind of Expiation. The night before the Feast, he washed several times his Hands, his Feet, and his whole Body, and changed his Garments every time. When the Day was come, after the usual Sacrifice, he offered several others both for the Priests in general, and for himself and his Family in particular *. For his Family he offered a young Bullock, on which he laid his Hands, and confessed his own Sins, and those of his House. He afterwards cast Lots upon two Goats, that were offered for the People, one whereof was to be sacrific'd, and the other sent into the desert (d). From thence he came back and slew the Calf and the Ram that were appointed for the Expiation of his own Sins, and those of his Brethren the Priests.

(a) Which was the first Month of the *Civil Year*. (b) *Acts* xvii. 9.

(c) *Lev.* xvi. 29. & xxiii. 27, 28. * They offered on that day 13 Sacrifices, viz. 12 whole Burnt-Offerings and other Expiatory Sacrifices both for the People and Priests.

(d) *Lev.* xvi. 8.

When

When all these Preparations were over, he went into the *Holy of Holies*, in the dress of a common Priest *, and burned before the Mercy-seat the Perfumes which he had brought from the Altar. This Perfume raised a kind of a Cloud, that hindred People from looking into the Ark (e), which was reckon'd a heinous Offence. Then he came out to receive from one of the Priests the Blood of the young Bullock, and carried it into the *Holy of Holies*, where standing between the Staves of the Ark, he sprinkled some of it with his Finger upon the Mercy-seat (f.) And by this Ceremony he made himself fit to atone for the Sins of the People. Afterwards he came out of the Holy of Holies, to take the Blood of the Goat he had slain (g), which he sprinkled upon the Mercy-seat, as he had done that of the Bullock before. He came once more out of the Holy of Holies, and took some of the Blood of the Goat and Bullock, which he poured into the Horns of the *inner Altar* †, near the Vail that divided the *Holy place* from the *most Holy*, and also on the Basis of the outer Altar. Each of these Sprinklings was done *seven* times. Lastly, the High-priest laid both his Hands upon the Head of the other Goat, and had him conveyed into the Wilderness by a fit Person, after he had confessed over him the Sins of the People, and laid them upon his Head (h).

This was a very expressive Ceremony. The Sins of the People were done away by the Sacrifice of the first Goat, and to shew that they would no more be had in remembrance, the second was loaden with them **, and carried 'em with him into the Wilderness, which was thought to be the abode of Devils ‖, the authors of all Vice and Iniquity. And therefore the People were wont to insult over and curse him, to spit upon him, to pluck off his Hair, and in short to use him as an *accursed thing*. There appear no foot-steps of this usage in the *Law*, but it is certain that

* Because this was a day of Affliction. (e) Lev. xvi. 12, 13. 1 Sam. vi. 19.
(f) Levit. xvi. 14. (g) Ibid. v. 18. † Which were hollow for that purpose.
See before pag. 52. (h) Lev. xvi. 21, 22, 23.

** This Goat was called *Azazel*, that is, according to some a Devil, because it was sent away with the Sins of the People, as hath been said elsewhere. The LXX have rendred it by a word that signifies to remove or turn away Evil. The word *Azazel* may also signify an Emissary or scape Goat, from the word [*Az*] which signifies a Goat, and *Azal* to separate. See Prid. Conn. P. 2. B. 1. under the Year 291.

‖ It was a common Opinion among the ancient Hebrews, that Deserts and uninhabited places were the abode of Devils. Matt. xii. 43. Rev. xviii. 2.

it was very ancient, since St. Barnabas (i), who was contemporary with the Apostles, makes express mention of it. The ill treatment Jesus Christ met with from the Jews, had some conformity with this Custom, and it is evident that his Enemies dealt with him in the same manner as they were used to do with the Goat *Azazel*, as Tertullian hath observ'd (k). It is very probable that the ancient Jews took occasion from some passages out of the Prophets (l), to bring in the Custom of insulting thus the Goat *Azazel*, and crowning him with a red Ribbon *.

If it be ask'd, For what reason God was pleased to chuse the vilest and most despicable of those Animals that were clean, to be offered on the Day of Expiation, we shall answer with some learned Authors (m): That the Egyptians entertaining a very great Veneration for Goats, and the Israelites themselves having worshipped them in Egypt (n), God's design was to turn them from this kind of Idolatry, by appointing the one to be offered for a Sacrifice, and the other to be loaden with the Iniquities of the People.

When the High-priest had perform'd all these Functions, he went into the Court of Women, and read some part of the Law. Lastly, he came the fourth time into the *Holy of Holies* to fetch back the Censer, and the Pan wherein the Fire was. When therefore it is said in Scripture (o), that the High-Priest entred only once a Year into the Holy of Holies, it must be understood of one Day in the Year, and not of once on that Day. Every thing was done in order, and when one Function was over, he was obliged to come out and perform other Ceremonies; which, according to the Law, could not be done in the most Holy Place, as washing himself, changing his Clothes, slaying the Sacrifices, &c.

We have dwelt the longer upon this Feast, because it hath a greater Conformity with the Christian Religion than any other,

(i) Ep. p. m. 22. This Epistle must have been written not long after the Destruction of Jerusalem. (k) Tertull. adv. Jud. l. iii. 3. (l) Isa. i. 6. l. 6. liii.

3. Zechar. xii. 10.

* Or, a piece of red Stuff which was in the Shape of a Tongue, saith Lamy. p. 134. It was also the Custom among the Hebrews to load with Curses and Imprecations those human Sacrifices that were offered for the publick Welfare, and to crown them with red Ribbons. See Virg. Æn. l. 2. v. 133.

(m) Bochart. de Animal. Sac. Ser. l. i. c. 53.

(n) Lev. xxi. 7.

(o) Exod.

xxx. 10. Lev. xvi. 34. Heb. ix. 7.

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since through all its parts it was typical of the most important Mysteries of Christianity. The Feast in general was a most lively Representation of the Atonement which was made for the Sins of Mankind by the Blood of JESUS CHRIST. It is observable that *Philo-Judeus* had some Notion of this Truth, for he says (p), that the *Word of God*, whereby he means the *Son*, is the Head and Glory of the Propitiation, i. e. of what renders Men acceptable to God. These Passages of *Scripture*, that JESUS CHRIST gave himself a Ransom for many (q), that he was made the Propitiation for our Sins (r), that he was the Propitiation not only for our Sins, but also for those of the whole World (s), and such like Expressions that occur almost in every page of the *Gospel*, can mean nothing more, but that JESUS CHRIST hath, by the Sacrifice of himself, performed that which was only prefigured by those of the Law, and particularly by the general and solemn Expiation we are now speaking of. The same Jewish Author quoted just before, had also some Notion of this matter. It will be proper to set down his very words, not as if we thought they were any confirmation of the Christian Revelation, but only to shew that these were Truths which the wisest part of the Nation acknowledg'd, and had found out by close and serious Meditation. He saith then, that *whereas the Priests of other Nations offered Sacrifices for their own Country-men only, the High-priest of the Jews offered for all Mankind, and for the whole Creation* (t).

And not only these *Sacrifices* that were offered on the Day of Expiation were a more exact Representation of the Sacrifice of JESUS CHRIST than any other, but also the *Person*, by whom the Atonement was made, was in every respect qualified to represent the *High-Priest* of the Christian Church. And that,

1. Upon the account of his *Dignity*, which, according to the *Jews*, was at its utmost height, when he entred into the Holy of Holies. For which reason he was called *Great among his Brethren* (u): This Dignity was so very considerable, that *Philo* does not scruple to say, according to his Lofty and Rhetorical way of speaking, that the High-priest was to be something more than human, that he more nearly resembled God than all the rest, that he partook both of the divine and human Na-

(p) Phil. de Somn. p. m. 447.

(q) Matth. xx. 28.

(r) 1 John iv. 10.

(s) 1 John ii. 2.

(t) Philo de Monar. p. 637.

(u) Lev. xxi. 10.

ture *. It seems to have been with a design of expressing both the Holiness and Dignity of the High-Priest, that the Law had enjoyn'd none should remain in the Tabernacle, whilst the High-Priest went into the Holy of Holies (w).

2. He further represented our High-Priest by his Holiness. We have shewed before what extraordinary care the Law had taken to distinguish him from his Brethren in this respect. It was to denote this Holiness, that in the anointing of the High-Priest a greater Quantity of Oil was used, than in that of his Brethren, from whence he was called *the Priest anointed* (x). Nothing can better represent the great Holiness of JESUS CHRIST than this great plenty of Oil us'd in the Consecration of *Aaron*, and it was undoubtedly with allusion to this Anointing, that JESUS CHRIST is stiled in Scripture the *Holy one*, by way of Eminence (y).

3. He represented JESUS CHRIST by his being on that Day a *Mediator* between God and the People. For though *Moses* be called a *Mediator* in the *New Testament*, yet it is certain that the High-priest was invested with this Office on the Day of Expiation. *Moses* must indeed be acknowledg'd as a *Mediator*, God having by his means made a Covenant with the Children of *Israel*. But as they were very apt to transgress the Law, it was necessary there should be a Mediator, who by his Intercession and Sacrifices, might reconcile them to God. Now this was the High Priest's Function. So that *Moses* and *Aaron* were exact Types of the two-fold Mediation of JESUS CHRIST. By him was the *New Covenant* made, and by his own Blood hath he for ever reconcil'd God to Mankind.

4. The Entrance of JESUS CHRIST into Heaven once for all, there to present his own Blood to God, as an Atonement for our Sins, was very clearly typified by the *High-Priest's* going once a Year into the Holy of Holies with the blood of the Victims (z).

As for the two *Goats*, we learn from the Epistle of St. *Barnabas*, as quoted above, that they were even then look'd upon as *Typical*. They both represented the same thing, but under different Ideas. The offering of the one was a manifest Token

* Philo de Monar. p. 63. de Somn. 872. (w) Lev. xvi. 17. (x) Levit. ix. 3, 5. (y) Acts iii. 14. Rev. iii. 7. (z) Heb. ix. 12, 24.

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of the People's Iniquities being remitted and forgiven; and the sending of the other into the Wilderness shewed, that they were carried away, or blotted out of God's remembrance. To which there seems to be an Allusion in the Prophet *Isaiah* (a), when it is said, that God *casts Sins behind his back, and in the bottom of the Sea*. The Sacrifice of JESUS CHRIST may be considered under these two different Views, he hath done away our Sins, hath taken 'em upon himself, and nail'd them to his Cross (b).

Of Fasts.

It hath been already observ'd that the only Fast appointed by the Law, was the Day of Expiation. The Institution of the other *Jewish* Fasts is however of a very ancient date. We find mention in the Prophet *Zechariah* of a Fast of the fourth, fifth, seventh, and tenth Month (c). From whence the *Jews* undoubtedly took an Occasion of celebrating *four* solemn Fasts in remembrance of some particular Calamities or Misfortunes. That which was kept on the 17th of *June*, for instance, was, to put them in mind of *Moses's* breaking the two Tables of the Law, and of other Mischances that happened on the same Day (d). The Fast that fell on the 9th of *July*, was appointed upon account of the Temple's having first been burnt on that day by *Nebuchadnezzar*, and afterwards by *Titus*. This Fast was the most solemn of the four, and which every Person was oblig'd to observe. The next Sabbath after it, the XLth Chapter of *Isaiah* was read, which begins with these Words, *Comfort ye my people, &c.* From whence the *Consolation of Israel* (e), came to be us'd to denote the coming of the *Messiah*. On the Fast which was kept the 3d Day of *September*, they mourned for the Death of *Gedaliah*, who had been appointed Ruler over the *Jews* that remain'd in the Land of *Israel*, when the rest were carried away Captive to *Babylon*, and who was murder'd by *Ismael* at *Mizpah* (f). That on the 10th of *December* was in commemoration of the Siege of *Jerusalem*, which was by *Nebuchadnezzar* begun upon that Day (g).

Besides these *Fasts* that were fix'd to particular Days, there were others, and those either *publick*, enjoyned in the time of any general Calamity, or *private*, appointed for particular Occasions, such as were those of *David*, *Daniel*, *Nehemiah*, &c (h).

(a) Isa. xxxviii. 17.

(b) 1 Pet. ii. 24.

(c) Zech. viii. 19.

(d) Exod. xxxii. 19.

(e) Luke ii. 25.

(f) Jer. xl. xli.

(g) 2 Kings xxv.

(h) 2 Sam. xii. 16. Psalm. xxxv. 13. Dan. x. 2. Neh. i. 4.

Notice

Notice was given of the first by the sound of the Trumpet, that all the People might gather themselves together. And then the Chest or Ark, wherein the Law was kept, was brought out of the Synagogue, in the presence of the whole Assembly, and strewed with Ashes, in token of Sorrow and Affliction. All Persons were oblig'd to appear in *Sack-cloth*. And one of the Presidents of the Synagogue made a Speech suitable to the Day and Occasion, which was accompanied with several Ejaculations and Prayers.

When particular Persons fasted, they were wont likewise to cover themselves with Sack-cloth and Ashes, and to shew all other Signs of Grief, as to forbear washing, and anointing their Bodies with Oil, &c. The *Pharisees* having made an ill use of these outward Expressions of Sorrow, JESUS CHRIST ordered his Disciples to take a quite different Method when they should fast, that their fasting might be conceal'd from Men (i). Particular Persons fasted not only in the times of Affliction; but the more devout sort were used to do it twice a Week, on *Mondays* and *Thursdays*, as we find the *Pharisee* boasting in the Gospel (k).

Fasting was unlawful at some certain times, as on *Festivals* and *Sabbath-days*, unless the Day of Expiation fell upon either of them. This Custom seems to be of a very ancient Date, since we find it related in the Book of *Judith*, that she *fasted all the Days of her Widow-hood, except the Sabbaths, and New-Moons*, with their *Eves*, and the *Feasts and solemn Days of the House of Israel* (l). It is a Maxim among the *Rabbins*, that Fasting was to cease upon the coming of the *Messiah*. If it be of any great Antiquity, as most of the *Jewish* Sayings are, the Disciples of *John the Baptist*, as well as the *Pharisees*, ought from thence to have learned that JESUS was the *Messiah*, instead of finding fault with him because his Disciples did not fast (m). The Answer he made to this Objection of theirs, seems to allude to the Notion above-mention'd. But here it is to be observ'd by the way, that the Reproach cast on JESUS CHRIST about his Disciples not fasting, ought undoubtedly to be understood of frequent and affected Fastings, it not being at all probable that the Disciples of CHRIST, who, after the Example of their Divine Master, were strict Ob-

(i) *Matth. vi. 16.*

(k) *Luke xviii. 12.*

(l) *Judith viii. 6.*

(m) *Matth. ix. 14, 15. Luke v. 33.*

servers of the Law, would have neglected to keep the same Fasts as the rest of their Nation did.

JESUS CHRIST himself fasted forty Days, but that was a very extraordinary kind of Fasting (n). He allow'd his Disciples to observe this Ceremony (o). The Apostles sometimes practis'd it, and exhorted their Followers to do the same. But it is certain that JESUS CHRIST hath left no positive Command about fasting, and that this Custom hath crept only accidentally into the Christian Institution. Did *Christians* but faithfully observe the Precepts of the Gospel, their State would be a continual Feast, and they would have no manner of occasion to afflict their Souls * by these Marks of Humiliation and Repentance. Or, had God order'd it so, that the Christian Church should be delivered from those calamitous Times, in which, if I may so speak, the Bridegroom is taken from her, by the Violence of her Enemies, there would have been no need for her to humble herself under his hand with fasting. For, in a word, nothing can recommend us to God's Favour, but true Holiness, and fasting is no farther acceptable to him, than as it leads us thereto.

Of the Feast
of Tabernacles.

The *Feast of Tabernacles* ** lasted seven Days, or eight, as some Authors infer from two or three Passages of Scripture (p), and began on the fifteenth of the Month *Tisri* †. It was instituted by God, for a Memorial of the *Israelites* having dwelt in *Tents* or *Tabernacles* while they were in the Desert (q), or else, according to others, in remembrance of the building of the *Tabernacle*. The design of this Feast was moreover to return God Thanks for the Fruits of the Vine, as well as of other Trees, that were gathered about this time; and to beg his Blessing on those of the ensuing Year. No Feast was attended with greater Rejoicings than this ‡, which was owing to the Expectation they were in of the *Messiah's* coming, and for which they then pray'd with a greater Earnestness ††. The principal Ceremonies observ'd in the Celebration of this Feast, were as follows.

(n) Matth. iv. 2.

(o) Matth. vi. 16.

* This is the Phrase used in Scripture to denote a Fast.

† Or of Booths. For the Tents used in this Feast were made of Branches of Trees.

(p) Lev. xxiii. 36. Nehem. viii. 18.

† Which answered to part of our September and October.

(q) Lev. xxiii. 43.

‡ For which reason it was named *Chag*, i.e. a Day of Rejoicing. It was besides called the Feast of In-gathering, Exod. xxiii. 16. Deut. xvi. 13.

†† The Days of the *Messiah* were filled by the Jews, the Feast of Tabernacles.

1. They

1. They were oblig'd to dwell, during the whole Solemnity, in Tents, which they at first used to pitch on the Tops of their Houses (s). 2. They offered every Day abundance of Sacrifices, besides the usual ones, of which there is a particular Account in the Book of *Numbers* (t). 3. During the whole Feast, they carried in their hands Branches, or Posies of Palm-Trees, Olives, Citrons, Myrtles and Willows, (u) singing *Hosanna*, that is, *Save, I beseech thee*. By which words, taken out of the cxviiith *Psalm*, they prayed for the coming of the *Messiah*. These Branches bore also the Name of *Hosanna*, as well as all the Days of the Feast. In the same manner was JESUS CHRIST conducted into *Jerusalem* by the believing *Jews*, who looking upon Him as the promised *Messiah*, expressed an uncommon Joy upon finding in Him, the Accomplishment of those Petitions which they had so often put up to Heaven, at the *Feast of Tabernacles* (w). They walked every day, as long as the Feast lasted, round the *Altar* with the foremention'd Branches in their Hands †, singing *Hosanna*. To this last Ceremony, there seems to be an Allusion in the *Revelations* (x), wherein St. *John* describes the Saints, as walking round the Throne of the Lamb, with Palms in their Hands, and singing the following Hymn, *Salvation cometh from God and the Lamb*.

4. One of the most remarkable Ceremonies perform'd on this Feast, was the *Libations*, or pouring out of the Water, which was done every day. A Priest went and drew some Water †† at the Pool of *Siloam*, and carried it into the Temple, where he poured it on the Altar *, at the time of the Morning-Sacrifice, the People singing in the mean time these Words out of the Prophet *Isaiah*, (y) *With Joy shall ye draw Water out of the Wells of Salvation*. As, according to the *Jews* themselves, this Water was an Emblem of the *Holy Ghost*, JESUS CHRIST manifestly alluded to it, when

(s) Nehem. viii. 16. Which in that Country were flat, and like Terraces. (t) Numb. xii. 17. (u) Lev. xxiii. 40. Nehem. viii. 15. 2. Macc. x. 7. These they tied with Gola and Silver Lines, or with Ribbons; and did not leave them all the Day, but carried them with them even into the Synagogues, and kept them by them all the time they were at Prayer. Lamy's Introd. p. 135. (w) Matth. xxi. 8. 9. † — During which Ceremony the Trumpets sounded on all Sides. On the Seventh Day of the Feast, they went seven times round the Altar, and this was called The great Hosanna. Lamy. p. 136. (x) Revel. vii. 9. †† In a Golden Vessel. ibid. * Whilst the Members of the Sacrifice were upon it. But first he mix'd some Wine with the Water. Id. ibid.

(y) Is. xli. 3. and lv. 1. The Antient Latin Translator hath properly enough rendered the last Words of the 1st Passage here quoted, by, The Wells of the Saviour.

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on the last Day of the *Feast of Tabernacles*, he cried out to the People, *If any Man thirst, &c.* (z)

We must not forget to observe, that during the whole Solemnity, the *Jews* used all imaginable Expressions of an Universal Joy, (still keeping within the bounds of Innocence, such as Feasting, Dancing, continual *Musick*, and such vast Illuminations, that the whole City of *Jerusalem* was inlightened with them. * The greatness of these Rejoycings, and their happening in the time of Vintage, hath made some Authors believe, that the *Jews* were wont to sacrifice to *Bacchus*. (a)

Of the Sabbath.

Of the Sabbath.

THERE were Three sorts of *Sabbaths*, or Times of Rest, (b) among the *Jews*; the *Sabbath* properly so call'd, that is, the Seventh Day in each Week; the *Sabbatical Year*, or every Seventh Year; and the *Jubilee*, which was celebrated at the End of Seven Times Seven Years. We shall give an Account in the first place of the *Sabbath* properly so call'd.

The *Sabbath* is a Festival instituted by God, in Commemoration of the Creation of the World, which was finished on the Sixth Day, as appears from the Book of *Genesis* (c), and also from the *Laws*, (d) wherein it is said, that *in Six Days God made the Heaven and the Earth, and rested on the Seventh Day*. This Institution was appointed chiefly for the Two following Reasons; 1st, To keep in Men's minds, the Remembrance of the Creation of the World, and thereby to prevent *Idolatry*, and the Worshipping of *Creatures*, by setting that Day apart for the Service of the Creator of all Things: And 2^{dly}, to give Man and Beast one Day of Respite and Rest every Week. Besides these two general Views, the *Sabbath* was established for a more particular End, with regard to the Children of *Israel*, namely, to celebrate the Memory of their Deliverance out of *Egypt*, as we find it expressly recorded in the Book of *Deuteronomy* (e). Hence the *Sabbath* is call'd in *Scripture*, a *Sign between God and the Israelites*. (f)

(z) John vii. 37. * It is suppos'd that these Rejoycings were perform'd in the Court of the *Temple*, that they might partake of the publick Mirth. (a) Plutarch. Symp. l. iv. 5. Tacit. Hist. l. v. (b) The Heb. word *Sabbath* signifies Rest. (c) Gen. ii. 1, 2, 3. (d) Exod. xx. 10, 11. (e) Deut. v. 15. (f) Exod. xxxi. 13, 16, 17.

This

This hath given rise to a Question, that hath very much exercised the Learned World, whether the Sabbath was appointed from the Beginning of the World, and only renewed after the coming of the *Hebrews* out of *Egypt*; or whether it be a Ceremony instituted with respect to the Children of *Israel*, to turn them from Idolatry, by putting them in mind of their Creator and Deliverer; in a word, whether the Sabbath is a mere Ceremonial Institution, or an Universal Law, which binds all Mankind? We shall not determine this Question either way, but only set down the chief Arguments that render the first Opinion the most probable, and give an Answer to the Objections that have been advanced against it.

1. The *Scripture* does not make the least mention of the Sabbath's being observ'd before the coming of the Children of *Israel* out of *Egypt*; though there are frequent Accounts of the Worship which the *Patriarchs* rendered to God. Now, is it probable that the *Sacred Historian* would have omitted so Holy and Solemn a Law, as that of the *Sabbath*, (a Law the Violation whereof was punish'd with Death, a Law, which having been delivered from the Beginning of the World, ought to have been universally receiv'd) and not have spoken of it, till Two Thousand Years after its Institution? *Moses*, indeed, when giving an Account of the Times that went before him, speaks of the Number *Seven*, as if it had been accounted Holy, but says not the least Word about keeping the *Sabbath*. Would the same sacred *Historian*, that hath so carefully and exactly transmitted to Posterity, the Travels of the *Patriarchs*, not have sometimes taken notice of their stopping to celebrate the *Sabbath*? or, can it be suppos'd, that the *Patriarchs* would have neglected to observe so strict a Command? 2. The Sacred Writings never represent the Sabbath otherwise, than as a Sign between God and the Children of *Israel*, as a Privilege peculiar to that Nation, as a Rest which God had granted them, and a Festival whereby they were distinguished from the rest of the Inhabitants of the World. Consider, saith *Moses* to the *Israelites*, (g) that God hath given you the Sabbath, or Rest; and in another Place, (h) My Sabbath shall you keep, for it is a Sign between me and you, throughout your Generations, that you may know that I am the Lord, who hath sanctified you, that is, separated you from the rest of Mankind. *Nehe-miah* speaks of the Sabbath, as of a particular Favour which God had

(g) Exod. xvi. 29. (h) Exod. xxxi. 13, 16, 17.

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granted the *Israelites*, and places the Ordinance relating to it among those other Laws, which he had given unto them *by the Hand of Moses* (i). In the Prophet *Ezekiel* (k) the Sabbath is rank'd among the Special Mercies which God had vouchsafed his People, and the Marks of Distinction he had been pleas'd to honour them with. Accordingly the most ancient Writers that have spoken of it, have considered it under no other view. *Philo* doth expressly rank the Sabbath among the Laws of *Moses* (l), and when in another Place (m) he calls it the Feast, not of one People or Country alone, but of the whole Universe, it is plain that he there speaks figuratively. *Josephus* also mentions it always as a Ceremony peculiar to the *Jews*, and styles it *the Law of their Country* (n). The Ancient Fathers of the Church had the same Notion of this Matter; *Justin Martyr*, in his Dialogue with *Trypho the Jew*, tells him (o), that the Sabbath was given to the *Jews* upon the account of their Transgressions, and for the hardness of their Heart; and *Theodoret* * also says, that the Observation of the Sabbath was injoyn'd them, with a design to distinguish them from all the other Nations of the World. The *Jewish Doctors* are of the same Opinion, telling us, that their Country-men were so strict Observers of the Sabbath, that they would not even allow the *Proselytes of the Gate*, to celebrate it with the same Ceremonies as themselves, because they were not Circumcis'd (p). 3. The keeping of the Sabbath was attended with such Circumstances, as plainly shew, that it was a ceremonial Institution peculiar to one People, and not an universal Law given from the Beginning of the World; as appears from their Superstitious Exactness in not doing any manner of Work, for the space of four and twenty Hours, and that under pain of Death. Reason itself will teach us, that one Day is not more Holy in the sight of God than another, and that Idleness in itself cannot be acceptable to him. This Law therefore must have had for its Object, a People considered under some particular Ideas. The *Israelites* were just come out of *Egypt*, where not only the *Stars*, but also *Men, Animals, Plants*, and all *Creatures* in general were look'd upon as Deities, and where they had also paid Divine Worship to

(i) Nehem. ix. 14. (k) Ezek. xx. 11, 12. (l) Phil. de Decal. p. 185. de Vita.
Moss. p. 529. (m) De Opif. Mundi p. 15. (n) Jos. Ant. l. (o) Just. Mart.
Dialog. contra Tryph. * Theodor. in Ezek. xx. To which may be added Cyril of
Alexandria. Hom. 6. de Fest. Pasch. and several other, both Greek and Latin, Fathers.
(p) Seld. de Jur. Nat. & Gent. l. iii. c. 5. 10.

them.

them. Now it was necessary there should a Day be set apart, to keep them in perpetual remembrance of the Creation; and none could be fitter for that purpose than the *Seventh*, for the Reason before alledged. Besides, they were come out of a Country where they had been kept to continual Toil and Drudgery; and therefore it was but just and reasonable, that their Rest on that Day, should be an everlasting Memorial of the Rest God had procured them, and that it should be wholly consecrated to his Service. 'Tis no Crime to gather Wood on the Sabbath-Day. The Law did not inflict so severe a Punishment upon other Faults, that were much more griveous than this, because they might happen to be committed through Inadvertence and Infirmity. But it would have been an inexcusable Ingratitude, a Profanation, and even a very criminal Impiety in the *Children of Israel*, to break so easy a Command; and to rob God of one single Moment of a Day, which he had entirely reserv'd to himself.

4. Were all Men, and all the Nations in the World, bound to observe the Sabbath, then it would never have been abrogated, as it actually was; and the *Christians* ought to have kept it throughout all Ages, as they at first did, out of Condescension to the *Jews*. Besides, JESUS CHRIST would never have said of a like Injunction as the Sabbath, that he was at liberty to observe it, or not; that the Sabbath was made for Man, and not Man for the Sabbath (q). From his Answer to the Pharisees, when they found fault with his Disciples for plucking some Ears of Corn on the Sabbath-Day, these *Three* Particulars are to be observ'd. First, That he sets the Sabbath upon the same foot with the Command, whereby all sorts of Persons, besides the Priests, were forbidden to eat the Shew-bread. Secondly, That the Service of JESUS CHRIST, who is the true Temple of God, dispenses Men from the Observation of the Sabbath, and drives it away, to use the *Jewish* Expression. Thirdly, That by JESUS CHRIST's saying the Sabbath is made for Man, and not Man for the Sabbath, it is plain he look'd upon it only as a Ceremony appointed for the use of Man; whereas Mankind was made for the noble Duties of Justice and Holiness, because they do not depend upon Institution, but are enjoined by Reason as well as Scripture. These Reflections of JESUS CHRIST set the Sabbath in the same rank with the *Jewish* Ceremonies. St. Paul also places the

(q) Matt. xii. 8. Mark ii. 27.

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Sabbath-Days among those Ceremonies, wherewith he would not have *Christians* think themselves bound, because they were *a Shadow of things to come.* (r)

It may perhaps be imagin'd, that Sunday having succeeded to the Sabbath, the Law concerning the Sabbath is consequently still in force. It must indeed be own'd that there is some Conformity between the *Jewish Sabbath* and our *Sunday*; and that the design of the *Primitive-Church* was to make the latter insensibly succeed the former, as to what was of moral obligation in the Sabbath; but we ought to take care upon several accounts, not to confound the one with other. For, 1. The keeping of Sunday is not a Ceremony, but a Duty which we are bound to perform for these two reasons; that we may set apart one day in the Week for the Service of God; and secondly, that we may enjoy our selves, and give our Dependants some Rest from their Labours. 2. Sunday is not of divine, but of human Institution. 'Tis true that there is mention of this day in the *New Testament* under the name of *the first Day of the Week,* (s) and the *Lord's-Day* (t), and it is moreover manifest from those places, that it was a day reckoned more considerable than the rest, and set apart for the Exercises of Religious Duties; but still there is no express Command to keep it holy. 3. We do not find, either in *Holy Scripture,* or *Ecclesiastical History,* that there is an obligation of abstaining from all work on Sundays, which was one of the chief Articles relating to the Sabbath. If People do no work on Sundays, it is because they may not be taken off from religious Duties, but may have leisure to meditate on Holy Things, which is the End for which this Day was appointed. 4. Sunday is the *first* Day of the Week, and not the *seventh*, which was essential to the Sabbath. 5. Sunday is instituted upon a quite different View than the Sabbath was. This latter was appointed in remembrance of the Creation of the World, and the Deliverance of the *Jews* out of *Egypt*; on the Sunday, we celebrate the Resurrection of *JESUS CHRIST*, and meditate at the same time on our Christian Hopes, and the Truth of our holy Religion, which was fully proved and confirm'd by *JESUS's* rising again.

There are notwithstanding some Reasons, which would incline one to believe that the Institution of the Sabbath is of a longer stand-

(r) Coloss. ii. 16, 17.

(s) Acts xx. 7. 1 Cor. xvi. 2.

(t) Revel. i. 10.

ing than the Law of *Moses*, that it is an Appointment calculated not only for the *Israelites*, but for all Men in general, and that it is almost of the same nature as the moral Law. It seems indeed, that the design of the Sabbath being to keep in Men's minds, and celebrate the Memory of the Creation of the World, it ought to be universally receiv'd, and for ever observ'd. But on the other hand, the Scripture's making no mention of the keeping of the Sabbath, for the space of two thousand Years, serves very much to clear this Difficulty, as hath been already observ'd. Besides, a Legislator is seldom known to enact any Laws, except in case of Necessity. Now, this Provision against Idolatry * was the less needful in those early Times, when the Remembrance of the Creation was still fresh in Men's minds, and, upon the account of the long Lives of the Patriarchs, might be preserv'd for several Ages, since they had been, in a manner Witnesses thereof. The Case was altered, when the Remembrance of the Creation came to be worn out of Men's minds, and they began to worship Creatures. And if God thought it proper to leave other Nations in the hand of their Counsel, nothing could be more worthy of his Wisdom and Goodness, than to guard his own People against the worshipping of Creatures, by instituting the Sabbath, and also thereby to call to their remembrance how on that day they were saved out of the hands of the *Egyptians*.

The Words in *Genesis*, wherein it is said that God blessed the seventh day, and sanctified it, because on that day he rested from his Work; and those in *Exodus*, where God's resting is alledg'd as the Reason of his instituting the Sabbath, seem also to prove, that all Men in general are equally bound by this Institution, as well as the *Jews*. There may be some probability in this, but it is also attended with difficulties. It is indeed said in *Genesis* that God blessed, that is pronounced happy the Sabbath-day, and that he sanctified, or separated it from other days; but there is no command about celebrating, or keeping it holy. It would be somewhat strange if the sacred Historian had recorded an Injunction given to *Adam* in particular, and not have mentioned a Command wherein all Mankind was concerned. When God sent the Deluge into the World as a Punishment for Men's Iniquities, among the Crimes laid to their charge, we do not

* Viz. the Institution of the Sabbath.

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find that they are ever accused of having broken the Sabbath, which would nevertheless have been a Crime committed against the Majesty of Heaven. It is then very probable that in *Genesis* the *sacred Historian* hath spoken of *sanctifying the Sabbath-day* by way of *Anticipation*, as all the other Historians are often us'd to do. The Account of the Creation was not given, till after the coming of the Children of *Israel* out of *Egypt*, with a design to turn them from Idolatry, and the worshipping of Creatures. *Moses* takes from thence an occasion of giving them to understand, that this is the reason why God hath sanctify'd the seventh Day, and appointed this Festival, to be by them celebrated every Week. Upon this supposition, the sanctifying of the Sabbath does not relate to the Creation of the World, where we find it mention'd, but to After-ages.

Another Argument, whereby it hath been attempted to prove that the Sabbath is not a mere Ceremony, is, That the Law whereby it is injoin'd being part of the *Decalogue*, which contains the Laws of Morality, that are of an eternal Obligation, this consequently seems to be of the same Nature. We have already shew'd that the Law concerning the Sabbath hath all the Marks of a Ceremony, and not of a moral Duty. The most ancient Fathers of the Church have been of the same Opinion, as we have also observ'd †. The *Heathens* || have express'd some regard for all the other Articles of the *Jewish Law*, and ridicul'd only the *Sabbath*, which they look'd upon as a vain and trifling Ceremony, not knowing for what wise Reasons it had been appointed. It was notwithstanding necessary that the Law concerning the *Sabbath*, though merely Ceremonial, should be rank'd among the *ten Commandments*, and that for these two Reasons.

1. The Observation of the Sabbath being then a part of the divine Worship, and a Fence against Idolatry, as God was therein acknowledg'd the Creator of the World, it was very expedient that this Law should be placed in the first Table, which contain'd the Duty of the *Israelites* towards God. It is moreover to be observ'd, that this Commandment is the last in that Table,

* There are several *Anticipations* of the like Nature in the *Pentateuch*.

† Justin Mart. Dial. cont. Tryph. Tertull. Theodoret in Ezech. xx. Chrysost. Augustin Lib. ad Marcel. de sp. & lit. c. 14.

|| Senec. ap. Aug. de Civit. c. vi. 11. Juvenal. Sat. 14. Rutil. Itin. l. 1.

because

because by observing it the *Children of Israel* could therein discover the Grounds of the three first. The 2^d Reason why the Law concerning the Sabbath is placed in the *Decalogue*, is plainly this, because it is an Abridgment not only of the *Moral*, but also of the *Ceremonial* Law. According to *Philo* (u), the Sabbath was a Summary of the latter. *The fourth Commandment*, saith he, is only an Abridgment of whatever is prescribed concerning the Festivals, Vows, Sacrifices, and all religious Worship. Thus have we set down the chief Reasons relating to the Nature and Origin of the Sabbath. We shall leave the Reader to determine either way, or else to suspend his Judgment.

We come now therefore to consider the *Sabbath* as a Jewish Ceremony. This Word most commonly denotes the seventh Day of the Week, but it hath sometimes a more extensive signification in *Scripture*. 'Tis sometimes taken for all the Festivals, because they were so many days of Rest. The Feast of *Expiation* in particular is frequently stiled the *Sabbath*, as well as the first and eighth Days of the Feast of *Tabernacles*, and the *Sabbatical Year* (w). Sometimes it signifies the whole Week (x), because the Sabbath was the most remarkable Day in it. As for the Sabbath properly so call'd, it is often term'd in the *Sacred* Writings, and in *Josephus*, the *Sabbaths* in the plural (y). Which it was proper to observe by the way, to prevent any one from being embarras'd at it.

The Sabbath began the *Friday* in the Evening, which was the *Preparation**, about *Sun-set*, and ended the next day at the same time. What chiefly deserves our notice in this day, is, that both Man and Beast were oblig'd to rest and abstain from all servile Occupations (z). This Rest was the most essential part of the Solemnity and Worship of that Day, for the Reasons before mention'd. It appears from several places of the *New Testament*, that religious Exercises, as reading the Law, Praying and Blessing, were reckoned necessary on the Sabbath, but they are not prescribed by the Law; whereas *Rest* was enjoined with the utmost

(u) Philo de Decal. (w) Levit. xvi. xxiii. 24. xxv. 4. Ezek. xx. 21. (x) Luke xviii. 12. Matth. xxviii. 1. (y) Matth. xii. 1. Mark i. 23. Joseph. Antiq. I. 2.

* Mark xv. 42. The Law of the Sabbath oblig'd the Jews to so strict a Rest, that they were not suffered to dress their Viſuals, nor even to light their Fires; which oblig'd them to prepare things the day before, i. e. the Friday. And for this reason it is nam'd the *Preparation of the Sabbath*. Lamy, p. 106.

(z) Exod. xvi. 29, 30. xxiii. 12. Jerem. xvii. 22, 27.

strictness imaginable. Hence in the Scripture-language * *to profane the Sabbath* is the same as to work upon it, as to *sanctify* it signifies to rest. Even the most necessary Works were forbidden on pain of Death (a), as gathering Manna, or Wood, baking Bread, lighting a Fire (b); not only Sowing and Reaping were then reckoned unlawful, but also plucking any Ears of Corn, carrying any thing from one place to another, or going above two thousand Paces or Cubits; which in Scripture is called a *Sabbath-day's Journey* (c). The *Jews* had carried their Scruples in this point to such a height, that they imagin'd they were not so much as allowed to fight in defence of their Lives on the Sabbath-day. They paid sometimes very dear for these superstitious Notions, especially during the Persecution of *Antiochus Epiphanes*, when they suffered themselves rather to be burnt and smother'd in the Flames, than defend or stop the Mouths of their Caves; this Prince having pitch'd upon the *Sabbath-day* to attack them (d). *Mattathias* soon convinc'd them indeed of their Error, by teaching them that Self-murder was a greater Crime, than breaking the Sabbath. Notwithstanding they fell again a Sacrifice to this Superstition under *Pompey*, who taking an advantage of it, fixed his Machines against *Jerusalem*, without any manner of Opposition. There were however several things, which it was lawful to do on the Sabbath-day; but they could not well be look'd upon as servile Employments. Of which kind were Circumcision, and Works of Mercy, that were to be perform'd to Beasts, and therefore much more to Men, as *JESUS CHRIST* told the *Pharisees*, when they found fault with him for having healed a Man on the Sabbath (e). All Occupation in general relating to the divine Service was allowed of on that day (f).

* Exod. xxxi. 14. xxxv. 2. xx. 8.

(a) Numb. xv. 32, &c. Exod. xxxi. 14.

(b) Exod. xxxv. 3. xvi. 23. Philo de Vit. Mos. p. 508. And therefore as soon as the Sun was gone down, the Friday in the Evening, so far that it shone only on the tops of the Mountains, they lighted their Lamps.

(c) Joh. iii. 4. John v. 10. Acts i. 12. Matt. xii. 1, 2. If they took a Journey, they took care to be at the end of it before Sunset. Some of their Reasonings on this point were as follow, viz. It is forbidden to reap, and it is forbidden to gather the Ears of Corn, because that is a sort of reaping. It is not lawful to sow, and therefore neither is it to walk in ground newly sown, because the Seed may stick to the Feet, and so be carried from place to place, which is in some sort sowing. Lamy's Introd. p. 105, & 188.

(d) Joseph. Antiq. xii. 18. & xiv. 8. Plutarch. de Superst. p. 168.

(e) Matt. xii. 5. John vii. 22. Luke xiii. 15. xiv. 5. (f) It was a Maxim among the Jews, that there was no Sabbath in the Sanctuary.

as getting ready whatever was necessary for the Sacrifices, slaying the Victims, &c.

It is evident from the *New Testament*, that the Celebration of the Sabbath chiefly consisted in the religious Exercises, which were then perform'd. But there is no Injunction relating to them in the *Old Testament*, except a Burnt-Offering of two Lambs, which was on that day added to the *Morning* and *Evening* Sacrifices. But Reason alone taught them that God having reserved this one day to his Service, it ought to be spent in devout Meditations, and a sacred Rest, as *Philo* hath expressly observ'd (g). We have before had an occasion of mentioning the religious Exercises perform'd on the Sabbath.

Feastings and *Rejoycings* were also thought essential to the Sabbath, according to *Philo*, *Josephus*, and the *Thalmudists* (h). These however do not seem to have been of divine Institution. It is only said in the Law, that the *Sabbath* was appointed as a day of respite, as a *Breathing-time* according to the *Septuagint*, or as a Day of *Refreshment* according to the ancient *Latin Version*. This Custom is certainly of a very long standing, since it is taken notice of by a Heathen Author (i), by way of reflection upon the *Jews*. There could be no manner of harm in it, if, satisfied with some few innocent Diversions, and moderate Mirth, they had not exceeded the Bounds of Temperance and Sobriety, as they are charged by that Author, as well as by St. *Augustin* (k), of having done. JESUS CHRIST made no scruple of being at a Feast on the Sabbath-day (l). But such was the sensuality of that People, that they could not but soon make an ill use of this Custom. Accordingly we find some foot-steps of it in the Prophet *Isaiah* (m), where Rewards are proposed to such as would not take an occasion from the Sabbath, to indulge themselves in all manner of rioting and excess. It is certain that the Sabbath was a day of Rejoicing, and that, as a Token of it, they sounded the Trumpet at several different Hours *, made great Illuminations, and every one put on his best Garments, and dressed over night a greater quantity of Victuals than usual.

(g) Philo de Decal. p. 585.

(h) Philo de Vita Mosæ. Jos. cont. App. l. 1.

(i) Plutarch Symposiac. l. iv.

(k) Aug. Tract. 3. in Joan.

(l) Luke xiv. 1

(m) Isa. lviii. 13, 14.

* The first time was at the ninth Hour, or our three in the Afternoon, and then they left off working in the Country; the second was some time after, and this moment all the Workmen in the City left off working, and shut up their Shops; and the last was, when the Sun was ready to set, and then they lighted up the Lamps. Lamy, p. 129.

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Before we conclude this Article concerning the *Sabbath* properly so call'd, it will be proper to explain what (n) St. *Luke* means by the *second-first Sabbath*, the which is the more necessary to do here, because the Note on that Passage happens to be omitted in our *Version* of the *New Testament*. As this Expression is to be found no where but in this place, the Learned are very much divided about the signification of it, and *Gregory Nazianzen* excused himself in a very pleasant manner from delivering his Opinion about it, when desired by St. *Jerom* (o). The *Jewish Year* having two beginnings, as hath been shown before, some Authors pretend that there were consequently two *first Sabbaths*, namely, the first Sabbath of the Month *Tisri* or *September*, which was the beginning of the *Civil Year*. This, according to them, was the *first Sabbath of all*. The other was the first Sabbath in the Month *Nisan* or *March*, and this was named the *second-first*. *Clemens of Alexandria* speaks indeed of a Sabbath (p), that was stiled the *first*. And this conjecture wou'd appear plausible enough, was it not liable to this Difficulty, viz. That if the *second-first Sabbath* mentioned by St. *Luke* had been the first Sabbath of the Month *Nisan*, it would thence follow that the Disciples had transgressed the Law by eating Ears of Corn (q), since the *Omer* of Barley, which was not presented to God till the next day after the Feast of unleavened Bread, that is, the sixteenth, had not been at that time offered up. Yet we don't find that the *Pharisees* upbraided the Disciples for having transgressed the Law in this respect, but only for having plucked Ears of Corn on the Sabbath. Others have imagin'd that the *Jews* call'd *first Sabbaths*, those *three*, that immediately followed their three solemn Festivals, insomuch that the *first of all* was that which came after the *Passover*, the *second-first* after the *Pentecost*, and the *third first* after the *Feast of Tabernacles*; but this conjecture is built upon too weak Grounds to be depended on. The most probable Opinion therefore is that which is commonly receiv'd among the Learned, namely, That by the *second-first Sabbath* is to be understood the first Sabbath after the second day of the Feast of unleavened Bread, when the handful of Barley was offered (r), and from which the seven Weeks between the *Passover* and *Pentecost* were reckoned. Every Circumstance tends to con-

(n) Luke vi. 1.
Str. vi. p. 656.

(o) Hier. Epist. xxiv. ad Nepotian.
(q) Lev. xxiii. 14.

(p) Clem. Alexand.
(r) Levit. xxiii. 15.

firm this supposition. The Disciples might then lawfully eat Ears of Corn. *Josephus* says (s), that on the second day of the Feast of unleavened Bread, which is the sixteenth of the Month, they are allowed to reap, but not before. Besides, the Greek Word used by St. *Luke* (t), properly signifies *the first after the second*. This moreover agrees with the Jewish way of computing the fifty days between the *Passover* and *Pentecost* (u). The next day after the offering of the *Omer*, they were used to say, this is the first day of the *Omer*, and so on, till the fiftieth. The *Hellenist-Jews* instead of saying *the first after the Omer* (w), said *the first after the second*, that is, after the second day of the *Feast of unleavened Bread*.

The *Sabbatical-Year* happened every seventh Year, and therefore of the Sabbath it was also nam'd the Sabbath (x), according to the Jewish Calculation. The first Sabbatical Year celebrated by the Children of *Israel* was the fourteenth after their coming into the Land of *Canaan*, because they were to be seven Years in making themselves Masters thereof, and seven more in dividing it among themselves. This Year was reckoned, not from *Abib* or *March*, but from *Tisri* or *September*. It was called the Year of Release, for several reasons. 1. Because the Ground remain'd untill'd. They were not permitted to sow, to plant, or prune Trees, in a word, to cultivate the Ground in any manner whatsoever (y). So that during the six foregoing Years, and especially on the sixth, which was stil'd *the Eve of the Sabbatical Year*, they were obliged to lay in Provisions against the ensuing time of need. This hath made some believe that when *JESUS CHRIST* told the *Jews*, *Pray ye that your flight be not on the Sabbath* (z), he meant the Sabbatical Year, when there was but little sustenance to be found upon the Ground. But another Sense may be put on that Passage*. 2. Such Debts as had been contracted during the six preceding Years were remitted (a). But it may be questioned whether a Creditor was not allowed to demand his Debt at the end of the Sabbatical Year; the *Thalmudists* are not agreed about it, but thus much is certain, that the Sabbatical Year was a time of Acquittance for Debtors.

(s) *Joseph. Antiq.* l. iii. 10. (t) *Δευτερονόμιος*, i. e. *πρῶτος ἀπὸ τῆς δευτέρας*.
 (u) *Leo of Modena Cer. of the Jews.* (w) *Bartolucci Biblioth. Rabb. apud Bern.*
Lami, Appar. Chron. p. 202. (x) *Lev.* xxv. 4. (y) *Exod.* xxiii. 10, &c. *Levit.*
xxv. 2, 3, 4, 5. (z) *Matt.* xxiv. 20. * *Whatever grew of it self, was left*
on the Ground for the use of the Poor and the Stranger. *Exod.* xxiii. 11. (a) *Deut.* xv. 2.

3. *Hebrew Slaves* were then set at liberty. It is however probable, that Masters were obliged to make their Slaves free at the end of every seventh Year, whether it happened to be the Sabbatical Year or not (b); unless the Slaves were willing to remain in the same state for Life, in which case, their Masters brought 'em before the Judges, and bored their Ears thorow with an Awl against the Door-posts. To which *David* alluded when he said, that God *did not desire Sacrifice or Oblation* from him, *but had bored his Ears* (c), that he might be his Servant for ever, and become always obedient to his Voice. These words *to bore the Ear*, are rendered in the *Septuagint* by others that signify *to fit or prepare a Body*, meaning, that the Body or Person of the Slave was no longer his own, but his Master's. The Author of the *Epistle to the Hebrews* brings in JESUS CHRIST making use of the same Expression, and applies it to his Subject (d). Lastly, When mention is so often made in the *New Testament* of the Remission of Sins, it is undoubtedly spoken with allusion to the Sabbatical Year, which was a Year of Remission in all these respects.

Of the Jubilee.

The *Jubilee* * was celebrated at the end of seven times seven, or forty nine Years, that is, every fiftieth Year (e). It began on the tenth Day of the Month *Tisri*, and was proclaim'd throughout the Country by the Sound of a *Ram's-Horn*, or a Trumpet. There is no mention of the Jubilees, but whilst the *twelve Tribes* were in possession of the *Land of Canaan*. The *Thalmudists* pretend that they ceased when the Tribes of *Gad*, *Reuben*, and the Half of *Manasseh* were carried away into Captivity, and they are not at all mentioned under the second Temple, tho' the Sabbatical Years continued still to be observ'd. The *Jubilee* had the same Privileges as the Sabbatical Year, the Ground was not then cultivated, and Slaves were set at liberty (f). And besides, such Lands as had been sold or mortgaged, return'd to the first Owners, if they could not redeem them sooner (g); excepting Houses in walled Towns (h). These were to be redeemed within a Year, otherwise they belonged to the Purchaser, notwithstanding the *Jubilee*.

(b) Exod. xxi. 5, 6. Jerem. xxxiv. 14.

(c) Psalm xl. 6.

(d) Heb. x. 5.

* The word Jubilee is formed from a Hebrew Noun that signifies a Ram's-Horn, because was used in proclaiming the Jubilee, or else from another signifying to remit or bring back again, because alienated Estates returned then to the former Owners.

(e) Lev. xxv. 8.

(f) Ibid. ver. 40.

(g) Ibid. ver. 28.

(h) Ibid. ver. 30.

Some

Some learned Men (*i*) have attempted to prove by a Calculation, that appears pretty exact, that if the *Jews* had still observ'd the *Jubilees*, the *fifteenth* Year of *Tiberius*, when *John the Baptist* first began to preach, would have been a Jubilee, and consequently the last, since fifty Years after the *Jewish* Commonwealth was no longer in being. This Particular is of some consequence in our Disputes with the *Jews*, who pretend, (*k*) that the Son of *David* will come during the last Jubilee. And this also exactly agrees with the Design of the *Gospel*, and the End of *John the Baptist's* coming, which was to proclaim the grand Jubilee, the spiritual Freedom of the Children of God, foretold by *Zechariah* (*l*), and prefigured by the *Jubilees* of the *Jews*.

This Article concerning the *Sabbath*, the *Sabbatical Year*, and the *Jubilee*, gives us an occasion of reflecting on the number SEVEN, so famous in the *Old* and *New Testament*. It is certain that an extraordinary degree of Perfection and Holiness hath ever been ascribed to it, even among the *Heathens*, as is evident from *Philo* (*m*), as well as the *seven* Altars, which *Balaam* caused to be erected, to sacrifice thereon *seven* Bullocks, and *seven* Rams (*n*). We learn from *Genesis* that this Number was much respected also by the *Patriarchs*. God ordered *Noah* to chuse *seven* Pairs of *clean* Animals, and bring them into the Ark (*o*). *Noah* sent every *seven* days a Pigeon out of the Ark to see if the Waters were abated (*p*). *Abraham* set apart *seven* Lambs for *Abimelech* (*q*). *Jacob* served *Laban* twice *seven* Years (*r*). *Cain* was to be revenged *seven-fold*, and *Lamech* *seventy and seven*, or eleven times *seven* (*s*). God commands *Job's* Friends to offer *seven* Bullocks and *seven* Rams for a Burnt-Offering (*t*). *Pharaoh* saw in a Dream *seven* Cows, and *seven* Ears of Corn, which *Joseph* interpreted by *seven* Years (*u*). This Number was no less famous under the Law, and it became entirely Holy by the Institution of the seventh Day. Most of the extraordinary Sacrifices were generally *seven*, and if there were more, they were reckoned by multiplying this Number. The Aspersions were done *seven* times. Several Festivals lasted *seven* days. There were *seven* Weeks between the Passover and Pentecost. More Festivals were kept during the *se-*

(*i*) *Father Lamy*, Appar. Chron. p. 142. (*k*) *Gemar. Tract. Sanhed. c. 11, 12.*
n. 29. (*l*) *Zech. ix. 14.* (*m*) *Phil. de Mundi Opif. 17, 18.* (*n*) *Numb. xxiii. 1.*
(*o*) *Gen. vii. 2, 3.* (*p*) *Gen. viii. 10, 11, 12.* (*q*) *Gen. xxi. 28.* (*r*) *Gen.*
xxix. 18. (*s*) *Gen. iv. 24.* (*t*) *Job xlii. 8.* (*u*) *Gen. xli.*

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venth Month than any other; there being no less than six. The Number *seven* seems also to have been observ'd in performing several miraculous Operations. When the *Shunamite's* Son was brought again to life by *Elisba*, he sneezed *seven* times (*w*); and the same Prophet ordered *Naaman* to go and wash himself seven times in the River *Jordan*, in order to be cured of his Leprosy. Is *Fericho* to be taken, we presently see *seven* Priests sounding the Trumpet for *seven* days, and on the seventh compassing the City *seven* times. All these Instances, and many others that might easily be produced, plainly shew that the Number *Seven* was reckoned full of Mysteries. There are likewise in the *New Testament* manifest Tokens of the Mysteries which this Number was supposed to contain; particularly in the *Revelations*, where every thing that can be numbred, is reckoned by *Sevens*. The *Jews* have ranack'd all Arts and Sciences, to account for the pretended Perfection of the Number *Seven*. They have fetch'd Arguments for it from *Physicks*, the human Body, and all the Parts of Nature; from *Arithmetic*, *Astronomy*, and *Geography*. There was no need of so much Learning. The Number *Seven* hath no perfection in itself. But it is plain that God was pleased to make it as it were a Sacrament of the Truth of the *Creation*, that Men seeing that Number so often distinguish'd from the rest, and forming the most remarkable *Epocha's* and Computations, might always remember, that it was on the seventh day God had rested from his Works after the Creation of the World. *Philo* having advanc'd several odd and extravagant things concerning the Number *Seven* (*x*), concludes all his Speculations upon that Point with these excellent words: *For these Reasons*, saith he, *and several others, is the Number Seven honoured; but chiefly, because by it is manifested the Father and Author of the Universe, and the Mind may in it behold, as in a Looking-Glass, God creating the World, and all things that are therein contained.* But it must be observ'd that this Number is mystical; and wherever it occurs in Scripture, is not always to be taken in a literal sense, for frequently it is a certain and definite Number put for an uncertain and indefinite one, and sometimes it signifies no more than some certain large Number.

Of the New
Moons.

We have but little to say concerning the rest of the *Jewish* Festivals that were of divine Institution, that is, the *New Moons*. The Feast of the New Year, which happened on the first New Moon,

(*w*) 2 Kings iv. 35. & v. 10.

(*x*) Philo de Decal.

was celebrated with a great deal of Solemnity on the first and second Days of the Month *Tisri*, which was the beginning of the civil Year of the *Hebrews* (y). This Festival was called in *Scripture* the *Feast of Trumpets*, because during all that time the Temple resounded with these Instruments. It was spent in Rest, Feasting, and Rejoycings (z). Several extraordinary Sacrifices were then offered; especially a Goat *that was offered up to the Lord*, as is expressly said in *Scripture* *. There could be nothing more natural, than to consecrate to God a Day which had by the *Heathens* been dedicated to their false *Deities*, thereby to turn them from Idolatry; but among the other Reasons which rendered this Day holy, the most remarkable is, that it was the first Day in the seventh Month of the *Ecclesiastical* Year. Besides, it is an old Tradition among the *Jews*, and received by several *Christians*, that the World was created at that Season of the Year. To which may be added, that *Sabbatical Years* and *Jubilees* were regulated by the Month *Tisri*, for which reason perhaps it was called *the Memorial of the Jubilee*.

Mention is often made in the sacred Writings of the Solemnity of the *New-Moons*, which are by the *Hebrews* stiled *the beginning of Months* (a). We meet with some Foot-steps of these Festivals in the remotest Periods of *Heathen* Antiquity (b), but they were consecrated to the *Moon*, as hath been already said. We have also observ'd before, that the ancient *Jews* were not used to have recourse to an *Astronomical* Calculation, to find out the New-Moon, but discovered it by its *Phasis*, or Appearance, when it begins to emerge out of the Rays of the Sun, which was by them observ'd with a superstitious Exactness. These Festivals were celebrated with the same Ceremonies as were observed on the first Day of the Year, bating some few differences, which may be easily discern'd by comparing the xxviiith and xxixth Chap. of the Book of *Numbers* together. We do not find that the Feast of *New-Moons* had any typical Meaning. It seems moreover not to have been so much a Law, as a Custom already

(y) Lev. xxiii. 24.

(z) Psalm. lxxxi. 3.

* The most famous Jewish Doctors observe, that by these Words of *Scripture* is meant, that this Goat was not offered to the Moon, as the Gentiles were used to do, but to the true God.

(a) Exod. xi. 2. Numb. x. 10. xxviii. 11. Isai. i. 13, 14.

(b) Eurip. 12. Troad. Chor. 5. Hesiod. Dier. v. 6. Herodot. Vit. Hom. c. 33.

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receiv'd, which the supreme Law-giver did not think fit to oppose, but only to prescribe what Ceremonies were to be then observ'd *. When therefore St. Paul ranks the New-Moons among those Observances, which were only Figures of things to come (c), he means the whole Body of the Ceremonial Law, whereof the New-Moons were a Part.

*The Feast of
Purim, or
Lots.*

We are now come to those Jewish Festivals, which were of human Institution only. The first is that of *Lots*, called in Hebrew *Purim* †. The Occasion of which Name was taken from *Haman's* enquiring by *Lot*, when it would be the fittest Time for destroying the Jews. It was instituted by *Mardecas*, in remembrance of the signal Deliverance which *Esther* had obtain'd for that Nation, when it was just going to fall a Victim to the Pride and Cruelty of *Haman*. They celebrated it on the fourteenth and fifteenth of the Month *Adar* (d), because on those Days the Consternation of the Jews was changed into Joy, by the unexpected Victory, which God granted them over their Enemies ‡. The whole Book of *Esther* was read in the Synagogue upon this occasion **, and some Passages concerning *Amalek*. The rest of the Time was spent in Feasting and Rejoycings.

*The Feast of
Dedication.*

The Feast of the Dedication, spoken of by St. John (e), was appointed by *Judas Maccabeus*, in imitation of those of *Solomon* and *Ezra*, for a thankful Remembrance of the cleansing of the Temple and Altar, after they had been profaned by *Antiochus* ††. It began the 25th of *Cisleu*, or *December*, and lasted eight Days. They called it otherwise the Feast of Lights, either

* A famous Caraité Doctor named Elias, imagin'd that the New-Moons were observ'd even in the time of Noah and Abraham. (c) Coloss. ii. 16.

† This is a Persian Word, but used by the Hebrews.

(d) Which answered to our February and March.

‡ This probably happened under Artaxerxes Longimanus, who is suppos'd to have been the same as Ahasuerus, about 500 Years before Christ.

** And as often as the Children heard the Name of Haman, they struck the Benches of the Synagogue with as much Joy, as they would have struck Haman's Head, if it had been before them. Lamy, p. 137. When the Year had 13 Months, this Feast was twice celebrated, both in the first and second Adar. Id.

(e) John x. 22. 1 Mac. iv. 59.

†† The Jews celebrated four of these Feasts. The first was that of the Temple built by Solomon in the Month Tilli; the second, that of the Temple rebuilt by Zorobabel, in the Month Adar; the third, that of the Altar rebuilt by Judas Maccabeus, on the 25th Day of the Month Cisleu; and the fourth was that of the Temple of Herod. Lamy, ib.

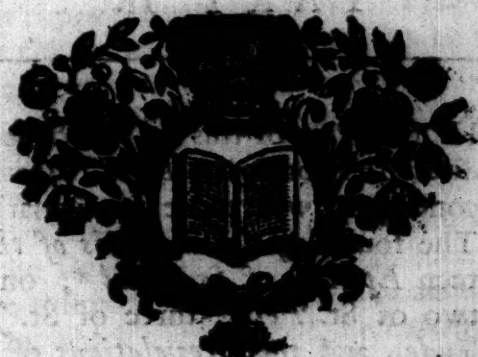
because

because during it, they *illuminated* their Houses *, or, according to *Josephus* †, because of the extreme Happiness of those Times. The whole Feast was spent in singing *Hymns*, offering *Sacrifices*, and all kinds of *Pastimes* and *Diversions*.

These are all the *Jewish Festivals* that deserve our notice. They had others of a more modern Institution, but we shall pass them over here, as having no Relation to our present Design.

* By setting up Candles at every Man's Door. See Prid. Connect. P. 2. B. 3. under the Year 165.

† Joseph. Ant. iii. 11.





A N

INTRODUCTION

TO THE

NEW TESTAMENT.

PART II.

Concerning the
New Testa-
ment in gene-
ral.



THE first Part of this *Introduction* hath but an indirect relation to the *New Testament*, but this second part will more particularly refer thereto. The four *Gospels*, the *Acts of the Apostles*, fourteen *Epistles* of St. Paul *, one of St. James, two of St. Peter, three of St. John, one of St. Jude, and the *Revelations* of St. John, make up that sacred Collection which goes under the name of the *New Covenant*, or *New Testament*. This Title was not given by the *Evangelists* or *Apostles*, since in their time the *Canon* of the Books of the *New Testament* was not yet compos'd, it being not done till the end of the *first*, or beginning of the *second* Century. It is notwithstanding of a very ancient date, and occasioned undoubtedly by a Passage of *Jeremiah*, wherein God promises to make a *new Covenant* with his People (a). In the old *Latin* Version the original *Greek* Word † is rendred by that of

* We have proved in our Preface to the Epistle to the Hebrews, that that Epistle was written by St. Paul. (a) Jerem. xxxi. 32.

† Διαθήκη. This Word signifies both a Law, and an Agreement, a Covenant, and a Testament.

Testament, in allusion to that Passage of the *Epistle to the Hebrews*, wherein it is said, that the *New Testament* was ratified by the death of the Testator (b). It is called *New* in opposition to that Collection of the sacred *Hebrew Writings*, which are by St. Paul named the *Old Testament*, or *Ancient Covenant* (c), because it contains the Conditions of the Covenant which God had made with the *Children of Israel* by the Ministry of *Moses*; as JESUS CHRIST gave the name of *New Covenant*, to that which God made, through his Mediation, with Mankind (d). The *New Testament* therefore, or the *New Covenant*, are those Books which contain the last Will of our heavenly Father, revealed by his Son JESUS CHRIST; the Benefits which, through him, are confer'd upon us here below, those which are promis'd to us hereafter, our Obligations to God; in a word, the Conditions of the Evangelical Covenant or Oeconomy. The *Old* and *New Testament* may properly be stiled the sacred *Deeds*, and the Originals of the *two Covenants* mentioned by St. Paul in his *Epistle to the Galatians* (e).

But here we must observe, that when those Laws which God hath at different times delivered to mankind are named a *Covenant* or *Testament* (f), these Words are not to be taken in a strict and literal; but in a figurative Sense (g): that is, as far as God's dealing with his Creatures, and the Laws he hath given them, may be said to have a Conformity with a Testament or Covenant. The name of *Testament*, for instance, which is but improperly applicable to the first Covenant, does exactly belong to the *New*, because in this the Death of the Testator intervened (h), which happened in the first only in a very figurative manner. There are other respects in which the name of *Testament* cannot be applied to either of the Covenants. An Heir is at liberty to accept or reject a *Will*. But under the Law and the Gospel the *Will* of God cannot be rejected without rebellion and impiety. As for the name of *Covenant*, it may be applied two ways, both to the *Old* and *New*. 1. They contain reciprocal Conditions. God makes promises, and requires some certain Duties. 2. They were both ratified with Blood, as Covenants used formerly to be. But there is this Difference between the Covenants that are made be-

(b) Heb. ix. 15, 16.

1 Cor. xi. 25.

(b) Heb. ix. 16, 17, 18.

(c) Galat. iv. 24.

(e) 2 Cor. iii. 11.

(f) Gal. iv. 4.

(d) Mat. xxvi. 28.

(g) Heb. i. 1.

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tween Man and Man, and those which God hath been pleased to make with Mankind; That in human Covenants the contracting Parties are at liberty, and have nearly the same Right of proposing the Conditions upon which they are willing to agree and covenant together. The case is otherwise here. God is the Creator, and Men his Creatures; he is the supreme Monarch, and they his Subjects. He is the Sovereign Law-giver, must be obeyed absolutely, and without reserve. When therefore God says that he makes a *Covenant* with Mankind, his meaning is, that out of Condescension and mere Goodness, he is pleased to descend from his supreme Majesty, and not use his Power, that he may engage them to obedience by a principle of Gratitude and Love.

We must pass the same Judgment upon the words *Oeconomy* and *Dispensation*, that are used to express the different states of Mankind under God's direction, and the several methods he hath followed in the Government of them. The term *Oeconomy* is very ambiguous in our Language; we have therefore thought fit to change it into that of *Dispensation*, which is more plain. These words are taken from the Language and Customs of Mankind, and are to be figuratively understood, according to the Nature of the Things in question. The meaning of 'em is, that God, like a prudent Father, deals differently with his Children, according to the difference of Times and Places, according to their Age, Strength and Capacity. A Governour may alter his Laws and Government, and still remain very constant and unchangeable, because he hath not always the same Subjects to govern, or because their Condition may alter. Before Men entered into Society, when there was only *Adam* and *Eve*, just come out of the hands of God, and consequently incapable of transgressing any Article of that Law, which God gave afterwards to his people, it was necessary that their Obedience should be tried by a Law peculiar to them alone. After the first Inhabitants of the World had departed from that Law of Nature, which God had implanted in them when he made them reasonable Creatures, it was necessary they should be brought back by an express Revelation. God having brought his People, the Children of *Israel*, out of *Egypt*, where, through a long slavery, they had been used to the Manners and sinful Ceremonies of the *Egyptians*, it was expedient another Course should be taken with them, than would have been with Persons that were not in the same Circumstances,

or

or were not appointed for the same Ends. Besides, whoever designs to go about any great Undertaking, ought beforehand to get all things ready towards it. When a Man intends to build, he must erect Scaffolds, which must again be taken down, when his Building is once finished. This is the Reason which the *New Testament* assigns for the Difference there is between the two Covenants. And here I shall observe, that it is all one, whether we suppose only two Covenants, or three, and even four, provided we understand by them the different Methods of God's dealing with Men according to their various Circumstances; and that, instead of disputing about Words, we exactly perform the Conditions of the Covenant which God hath been pleas'd to honour us with.

The *Prefaces* which we have plac'd before each of the Books of the *New Testament*, render it unnecessary for us to enter into a particular Examination of them here. We have shewn who were the Authors of them; given an Abstract of their Lives; pointed out their Character; spoken of their stile; and made a kind of an *Analysis* of their Writings.

Having in each of these *Prefaces* particularly applied our selves to shew, that the Books of the *New Testament* were written by those whose Names they bear, this must go a great way towards proving the Truth of them, and consequently that they were written by divine Inspiration. When the Persons that relate any Matter of Fact, or the Authors of a New Doctrine, are once well known, we may easily judge by their Character, whether they are to be believ'd, or not. When, besides Honesty, there appear in Witnesses all the Wisdom and Knowledge requisite in order to attest certain Truths and Matters of Fact; when we may be certain, that they neither could be deceiv'd themselves, nor would have imposed upon others; their Testimony must be receiv'd, as unquestionably true. Now the most inveterate Enemies of the Christian Religion cannot deny, but that the Evangelists and Apostles, whose Writings we now have, were all such, as we are going to shew.

*The Truth of
the Books of
the New
Testament.*

1. There appear in their Writings an uncommon strain of Wisdom, and a most extraordinary degree of Holiness. And if Integrity is necessary to render a Testimony valid, theirs cannot be more authentick in this respect, than it is. This same Argument is a proof of their Sincerity, since that quality is essential to an honest

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honest Man. 2. But moreover their giving an Account of their own Weaknesses, is a very strong Argument of their Sincerity in all other respects. They might justly enough have concealed their own Failings, since it was not essential to the Christian Faith, nor consequently to their Ministry, that they should be transmitted down to Posterity. If therefore they have made mention of them, tho' prejudicial to their Reputation, it is one of the strongest proofs in the World of their Veracity in whatever else they have advanc'd.

3. They speak only of such things as they saw and heard, which they were themselves concerned withal, or had learned from those that were the Eye-witnesses of them. It is manifest from their Discourses and Reasonings, that they were not Persons liable to be impos'd upon. Though they do not reason according to the Method observ'd by the Philosophers and Orators of their own, and our Age; yet there certainly reigns an excellent Solidity, and a continued strain of good Sense through all their Writings. Besides, the things they speak of, are of such a nature, as not to admit of any Delusion; they are not done in the dark, but generally in the day-time, and before all the World. To instance

in one particular; Was St. *Luke's* account of the Birth of *John the Baptist*, of his Father *Zechariah's* becoming dumb in the Temple, and *Elizabeth* his Wife's bringing forth, after she had been barren for a long time; was all this, I say, a mere Forgery, nothing could be easier than to display the falshood of it, and every one would have laughed at the Cheat. 4. For this very

reason it was impossible they could deceive others, supposing they had had any such design, because the Imposture would have been too easily found out. They must have invented less absurd and palpable Stories, if they had had a mind to impose upon the World:

Most of the Apostles wrote but a few Years after the death of JESUS CHRIST. An innumerable multitude of People, who had been witnesses of the things the Apostles related were still alive;

now would the Apostles have ventured to teach and write, that at such a time a Man called *Jesus of Nazareth* was come from God; that he had revealed eternal Life; that he had confirm'd his Doctrine by several remarkable Miracles, which were perform'd in the face of the World; that after having preached throughout all *Judea*, in the Synagogues and other publick places, he had been condemn'd to death by the Rulers of the *Jews*, and crucified under *Pontius Pilate*; that after three Days he rose

again;

again; that, according to his Promise, the Holy Ghost was come down upon the Apostles, on the Day of Pentecost, and that they had spoken all kinds of Tongues before all the People; that from thence they had dispersed themselves almost all over the World, and converted the best part of it, confirming their Doctrine with Signs and Miracles? Would the Apostles, I say, have dared to advance in their Writings things of this nature, and not have thereby expos'd themselves to the Scorn and Contempt of the World? It is certainly very improbable, that the Apostles could be the Authors of so extravagant an Imposture, and that they should be suffer'd by the *Jews* to propagate it without restraint, since it was so much their interest to put a stop thereto. 3. Let us again suppose that the Apostles had contrived such an imposture; with what view could they do it? Men are seldom known to do mischief for mischief's sake, especially when the Crime they would commit is attended with a visible danger. They are always drawn in by some Interest or Passion*. But no such thing is to be found here. The Integrity of the Apostles gives us not the least room to suspect them of *Ambition*, and had they had any Advantage in view, they must have found themselves sadly mistaken; since as they themselves declare, they were as the filth of the World, and the off-scouring of all things. Their aim besides could not be to get *Riches*, like mercenary Teachers. They were poor, and would take nothing of any one. Their utter aversion for all kinds of *Pleasures* was moreover no likely method to gain them the Protection and Applauses of sensual Men, who love to have their Passions indulged. In short, they must have been the most imprudent of Men, daily to expose themselves to certain Death, only to maintain a heinous Imposture. 6. The *Agreement* between several Witnesses dispers'd here and there, who did not write in concert, and were by Persecutions hinder'd from carrying on a Cheat; this Agreement is a proof of no small weight. It often happens that several Historians write the same History, but you can never discover in them a perfect Uniformity, unless the same *Memoirs* have by them been perused.

We have only given an Abstract of this Proof drawn from the Character of the Apostles. It may be carried on a good deal farther by the same way of reasoning. And it must certainly have

* 1 Cor. iv. 13.

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a very great influence upon any Man that will but make use of his reason. For if a Heathen, or a Libertine will not admit of it, we may just ask them, whether they have any other Rule to satisfy themselves of the Truth of any Matter of Fact, besides the Character of the Persons by whom it is attested. It is really strange that so much credit should be given to *Prophane History*, and Men should be so very nice and over-cautious in embracing the Christian Religion, and the Historical Matters relating thereto, when there is not any Heathen Author that has, at least in the same degree, any one of those Qualifications that are to be found in the Apostles, much less all of them together. Some write of things that happened at a great distance of time from them. Such as were cotemporary, could not be witnesses of every thing; and then, how often are Men byassed by Interest, Passion, or Flattery? Besides, as the greatest part of them treat only of such matters as are apt to excite People's Curiosity, they might invent as many falsehoods as they pleased, in order to strike their Readers with Wonder and Admiration. As for the *Jews*, if they refuse to admit, in behalf of the Truth of the *New Testament*, this kind of proof drawn from the Character of the Apostles, they must needs betray their own Cause by such a refusal, there being no other proof of the Truth of what is attested by *Moses* and the *Prophets*, than the Integrity of these holy Men.

This gives us an occasion of proceeding to another Proof of the Truth of the Books of the *New Testament*, that is, their Agreement with the *Old*, at least in respect of those that acknowledge the Authority of the latter. It is true that the *Old Testament* seems to be contradicted in the *New*, especially in *St. Paul's* Epistles, who strenuously asserts the Abrogation of the *Ceremonial Law*. But since he shews at the same time how this Law was fulfilled in the Gospel, there is only a *seeming* Contradiction between them, and the Relation or Analogy between the Old and New Testament gives such an insight into them, as must needs be discovered by every intelligent Person. Had not *St. Paul* learned from *Revelation* as well as *Tradition*, that the *Messiah* was the *Truth* and *Substance* of those things whereof the Law was only a shadow, it cannot be conceived how he could have invented such a System. Besides, the fulfilling of the ancient *Prophecies* in the *Messiah* shines so conspicuously in the Writings of the *New Testament*, and all these so exactly center in JESUS
CHRIST,

CHRIST, that it is absolutely impossible a Mind free from Prejudice, should not be affected with these Marks of Truth and Sincerity. The Modern *Jews* are not indeed willing to own that these Prophecies were fulfilled in JESUS CHRIST, or can be applied to him. But in answer to them, it will be sufficient to observe, that all the Prophecies which have by the Writers of the *New Testament* been applied to JESUS CHRIST, were by their ancient Doctors thought to belong to the *Messiah*. This might easily be proved by several authentick Testimonies, did the Bounds of this Introduction allow it. We shall therefore only observe, that in the *Chaldee Paraphrases*, which were written by *Jewish* Authors, most of the Prophecies of the *Old Testament* that are applied to JESUS CHRIST in the *New*, are there also applied to the *Messiah*. Now let the *Jews* produce, if they can, any other Subject to which these Prophecies can better agree than to our blessed Saviour. If to this Reflexion we add what hath before been said concerning the Character of the Apostles, it can never come into any Man's mind, that doth in the least reflect on things, and is free from Prejudice and Passion, that so natural and so exact an Application of the ancient Prophecies concerning the Messiah, to JESUS CHRIST, can be of human invention. To sum up this Argument: A Book wherein every thing that seemed obscure and unaccountable in the *Ceremonial Law*, is so excellently well clear'd up and unfolded, and wherein the Prophecies of the *Old Testament* have so exact a Completion, must come from God. Now the *New Testament* is such; and therefore the *New Testament* must come from God.

But among all the Arguments of the Truth of the *New Testament*, there is no one that ought to be more universally receiv'd, or is more agreeable to the Design of this *Introduction*, than that which is taken from the Consideration of the Nature of the things contain'd in these Sacred Writings. There are indeed in the *New Testament* Mysteries that are above, and some that seem even *contrary* to Reason. But this could be no real difficulty, would Men, instead of cavilling at them, as *Libertines* are used to do, and instead of darkening Mysteries by too subtil Interpretations, or diving too far into them, as most of the School-Divines are known to have done, put a rational meaning upon the *Sacred Writings*, such a meaning as is worthy of God, and adore at the same time such things as we cannot comprehend. A very per-

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nicious Method hath in this regard prevail'd in the World, which is to explain an obscure point by an obscurer. After all, the Design of the Christian Religion is not so much to reveal to us what God is in himself, as what he is to us; and our Duty is rather to attain to a right understanding of the Will of God revealed to us in the *New Testament*, that we may duly perform it, than to attempt to penetrate into the Secrets of the divine Wisdom. But, to speak the Truth of the Matter, that Obscurity which God hath been pleased to diffuse over some parts of *Holy Scripture*, is very often no more than a Pretence used by some Men for rejecting all the rest, because they can no more be reconciled with their corrupt Inclinations, than their Reason can account for the Mysteries therein contained. Were the sacred Writings of the *New Testament* read with the same Spirit as hath been just now taken notice of, we may venture to affirm that there is no *Jew*, *Heathen*, or any other *Infidel*, nor even a *Libertine*, but what would find them excellently well fitted to discover the Perfections of the supreme Being, and to supply all the Wants of Mankind, and that those who have written that Book could not have done it out of their own Invention.

Then would the *Jew* most readily embrace a Doctrine, which, like the *Old Testament*, teaches the Unity of God, and expressly forbids all kind of Idolatry. Then would he joyfully receive a Mediator which frees him from a Yoke, that had by the former Mediator been laid upon him. If he will but cast his Eye on the Ends of the Ceremonial Law, which are display'd in the *New Testament*, he could not be surpriz'd to find it abrogated. And as much as their former miserable State had made 'em earnestly desire the coming of the Messiah, so much ought their Calamities, after the taking of *Jerusalem*, and the Temple, which was the only place appointed for the performance of divine Worship, have convinced them that the *Messiah* is already come. The *Heathens*, on the other hand, would no longer find any thing strange in the Doctrine of *one God*, since the wisest among them have discovered the Absurdity of a Plurality of Deities, and that there is reason to believe *Socrates* died a Martyr to the Unity of God. It seems also that it would be no more difficult for Pagans to acknowledge *JESUS CHRIST* to be the Mediator between God and Men, than to admit *Demons* to that Office *. The

* By the Demons they understood their Demi-Gods, or the Souls of their deceas'd Heroes.

Offence

Offence of the Cross would soon be remov'd, by reflecting on the divine Justice and Mercy, which are so very conspicuous therein. The *Jews*, by embracing the Doctrine of *JESUS CHRIST*, would reap some Advantage from the Crime committed by their Ancestors. And the *Heathen*, who thinks himself bound to offer numberless Sacrifices in order to atone for his Sins, would adore the Wisdom of God in suffering the Commission of this Crime for the Expiation of the Sins of Mankind.

All Men in general, of what Rank soever they be, or whatever Religion they profess, cannot but look with profound Respect, and a pious Admiration, on a Book which has these two Characters. First, That lays before them that *Supreme Happiness*, of which the Author of our Nature hath implanted an invincible desire within us; and which, Secondly, in order to lead them thereto, brings em only back to a Spiritual Worship, to the Dictates of their own Consciences, and requires nothing of them, but what they would have been in duty bound to perform, even tho' no other Law had been given them, if they would but have made a due use of their Reason. Where shall we find a Book that teaches a Worship more worthy both of God, and of a reasonable Creature? It is plain and unaffected, free from all Rites and Ceremonies which are not either holy in themselves, or directly tend to make Men holy in their Lives and Conversation, and is withal great and noble. It teaches us to love above all things the most amiable of Beings, and to express this Love by a perfect and sincere obedience to his Commands. When had there been before, a more complete Collection of the whole Duty of Men, both towards God, themselves, and others? Must not every honest Mind be overjoy'd to see natural Right and Equity rescued from the Oppression, which, through the prevalence of Mens passions, they had so long groan'd under. The Duties of Justice, Mercy, and brotherly Love, those of Temperance, Contentment, Firmness in times of Adversity, Patience under Tribulations, all these are strenuously recommended there, and grounded upon the strongest Motives. This blessed Religion, not content with regulating our outward Actions, reaches as far as the inmost recesses of our Minds, teaching us to be pure in heart. Even the hardest Prescriptions it contains, and such as are most repugnant to the corruption of human Nature, as *Self-denial*, &c. have some foundation in the Law of Nature. For what is denying one's self; but to put off a blind and inordinate Self-love, which.

which hurries us into an ignoble Slavery to our Passions, and proves our ruin, to let ourselves be guided by another Principle of Self-love, which will promote our Salvation both here and hereafter? Martyrdom and Sufferings do not indeed essentially belong to a Religion which was calculated for the Happiness of Mankind, but Reason itself teaches us, that we ought much rather to lose our Lives, and even suffer a thousand Deaths, than disown our God, and forfeit our own Salvation by criminal Actions. If the *Christian Religion* enjoins its Professors to bless their Enemies, ought we not in this particular to comply with the Appointment of Providence, which has thought fit we should be expos'd to them? Besides, this Command of forgiving Injuries, and being in charity with our Enemies, prevents private Acts of Revenge, which would destroy Society, and leaves the supreme Director of all things a Right which he is extremely jealous of. In a word, if a Lawgiver had a mind to frame a well-regulated Society, and make a Nation happy, he could not have pitched upon fitter Maxims, than those of the Gospel, to promote the publick Good, as well as that of private Persons, and to procure to himself, at the same time, a firm and lasting Obedience, because it would proceed from a Principle of Love and Esteem. So that the *Christian Religion* enjoys this Privilege above any other, that by the same Maxims, it tends to promote at once the Happiness of Men, both in this World, and that which is to come.

It must indeed be acknowledged to the honour of several Heathen Philosophers, that they have deliver'd excellent Rules of Morality. But they were always defective in some respect, and there is no one among them, but what hath authoriz'd some Vice or other. Whereas Christianity spares not one, and even condemns the least appearance of Evil. Besides, the Morality of the best Heathen Philosophers went upon false Principles, it being no more than bare *Honesty*, wherein their only Aim was to advance their own Interest, Pleasure, or Credit, without having any regard for the Glory of the supreme Director of all things. In a word, their Virtues were destitute of Holiness. Or if they had any design of rendring themselves acceptable to their Gods, the Object being false, their Virtues must consequently have been so too. They had moreover no sufficient Motives to keep Men steady in the practice of those Duties which they recommended, and gave so lovely a Representation of. *Seneca* says abundance of fine things
con-

concerning the Contempt of the World, but he is far from persuading, because he doth not discover the true Ground of this Contempt. Reason indeed teaches us to be temperate in the enjoyment of the things of this World, and not blindly to follow our Passions, because every Excess is disgraceful, and some way or other infallibly tends to our Ruin. But if there be no more valuable Enjoyments than those which this World affords, to despise them must be either Pride or Foolishness. The Morality of the Apostles is entirely consistent. They forbid us to set our Affections on the things of this World, no farther than this may prove an Obstacle to our heavenly Happiness, or the Practice of Virtue, which leads us thither. In a word, it is grounded upon this Principle of Reason and good Sense, that we ought to prefer what is sure and certain to what is not so, Things eternal to transitory and perishing Enjoyments, and part with a small, for the sake of an inestimable Advantage. The Morality contain'd in the Sacred Writings hath this further Excellency above that of the Heathens, that the latter are not agreed in the Representations they have given of Virtue. Their disagreeing is a good Proof, either of their having framed different Systems of Virtue according to their Inclinations, or of having had different Teachers. But the Apostles do so exactly agree together, without having consulted one another, that it is plain they must have had but one and the same Master. Every intelligent Reader may easily draw the Inference that arises from the foregoing Reflections; which is to this effect, That those Men who have written Books containing Doctrines and Precepts so compleat in all respects, so perfect, so well proportioned to all the Necessities of Mankind, must have been inspired by that Almighty Being, who, having made Man, exactly knows how he is to be govern'd. I omit several other Reasons, which, together with those that have been already mention'd, are also of great Weight; as the wonderful Progress of the Gospel; such a Variety of Torments as was undergone for the Confirmation of it; the miraculous Preservation thereof, notwithstanding the Attacks of the Enemies of the Christian Religion, and such numberless Heresies as have arisen in the Church, and might probably have caus'd some Alteration in those Sacred Writings.

From the Veracity and Faithfulness of the sacred Writers, spring up, as from a copious and pure Source, several important Truths. For, if the Authors of the *New Testament* have advanced

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vanced nothing but what is true, that Book must have come from God, since, as they assure us, they had a divine Commission for revealing to the World what they have taught. If these Sacred Authors have advanced nothing but Truth, the Christian Religion must be true; and consequently an eternal Reward is annexed to Faith and Piety, as a dismal Eternity is to be the Consequence of Unbelief and Impenitence. If whatever the Writers of the *New Testament* have said is true, then all other Religions are either false, or abrogated. This last Particular deserves to be seriously attended to, because at the same time that the Writers of the *New Testament* confirm the Truth of the *Old*, they withal discover the Reason why the Ceremonial Parts of it are now no longer in force.

Concerning the
Style of the
*New Testa-
ment*.

The Holy Ghost, by whose Direction and Assistance the Evangelists and Apostles wrote, did not frame a particular Language for them. He only suggested the Matter to their Minds, and kept them from falling into mistakes, but left each of them at liberty to make use of their own Style and Expressions. And as we observe different Styles in the Writings of the *Prophets*, according to the Temper and Education of those Holy Men, so every one that is versed in the original Language of the *New Testament*, may discover a great Diversity between the Styles of St. *Matthew*, St. *Luke*, St. *Paul*, and St. *John*. Which would not have happened, had every Expression been dictated to the Apostles by the Holy Ghost. For, in such a case, the Style of every Book in Scripture would, in all probability, have been alike. Beside, there were some Particulars wherein there was no need of Inspiration; namely, when they wrote of Matters of Fact, which they themselves had seen, or which had been reported to them by credible Witnesses. When St. *Luke* undertook to write his Gospel, he says that he hath given an account of Things, as he hath learned them from those, which from the beginning were Eye-witnesses of them; and that having had a perfect Understanding of all things, he thought fit to transmit them to Posterity. An Author that had been informed of such Matters by Divine Inspiration, would naturally have said: I have related things as they were dictated to me by the Holy Ghost. St. *Paul's* Conversion was an extraordinary and supernatural Event; but yet to give an account of it, nothing more was necessary for St. *Luke*, than the Testimony of St. *Paul* himself, and of those that were with him. And accordingly

cordingly there is some Variety in the relation of it, but still without any manner of Contradiction.

The difference of Style in the Sacred Writers of the *New Testament*, is a good Argument of their Truth and Sincerity. Was their Style exactly alike, one would be apt to suspect, that they had all combined together when they wrote, or else, that having agreed what they should teach, one of them had set Pen to Paper, and made a System of their Doctrine. When in a Work, which goes under the Name of one Author, there is observ'd a difference of Style; we have reason to believe that it was written by several Hands. For the very same reason, when Books, which go under the Name of different Authors, are written in a different Style, we may reasonably suppose that they were not the Composure of one Person. The Books of the *New Testament* then contain divine Matters, written in the Language of Man, but with the particular Direction and Assistance of the Spirit of God.

Though each of the Writers of the *New Testament* hath a particular Style, yet they all wrote in the same Language, that is, the *Greek* *. This Tongue being then most in vogue, it was very proper that Books, which were to serve to convert the whole World, should be written therein. It must notwithstanding be observed, that the *Greek* of the *Evangelists* and *Apostles* is not pure and unmix'd; it abounds with *Hebraisms* †, and *Latin* Words put in *Greek* Characters and Terminations. Besides, as the greatest part of the *Jews*, which were dispersed through *Greece* ‡, had forgot the *Hebrew* Language, and made use of the *Greek* Version of the *Old Testament*, which goes under the name of the *Septuagint*; the *Sacred* Writers of the *New* have frequently adapted their Style thereto, and have almost always followed that Translation in their Quotations, as we have made appear in our *Prefaces* and *Notes*. And the *Apostolical* Style not only bears a great Conformity with the *Septuagint* Version, and the *Hebrew* Tongue, but there are likewise found in it abundance of Words, Expressions, Proverbs, and Maxims that were in

* We have prov'd in our *Prefaces* that they all writ in *Greek*.

† That is, a mixture of *Chaldee* and *Syriack*, which was then the vulgar Tongue in *Judea*.

‡ These *Jews* were called *Hellenists* or *Græcising Jews*, (because they used the *Greek* Language in their *Synagogues*) and their Tongue may be called the *Hellenistical*, without making of it however a particular Language.

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use among the *Rabbins* *. For tho the *Thalmud* was not compiled till after Christ, yet the main of it was in being a long time before, as hath been observ'd by the Learned. These Remarks on the Style of the *New Testament* are of great use, either to help us to understand several difficult Passages, or else to discover the true Sense and Occasion of some Expressions, which, at first sight, seem a little strange. This the *Heathens* did not consider, when they undervalued the Style of the *Sacred Writers*, as we find they did from *Origen* (a), *Lactantius* (b), and others of the Fathers. There have been also some ancient Doctors of the Church, as well as modern Authors, who, for want of reflecting on this, have taken too much liberty in finding fault with the Style of the *New Testament*. It is certain, as St. *Augustin* hath observed (c), that the *Evangelists* and *Apostles* have all the Eloquence and Elegancy suitable to their Character and Design. Their Business was to convert the Ignorant as well as the Learned, and therefore it was necessary they should use a popular Style, and intelligible to all. The Gospel was at first to be preach'd both to the *Jews* of *Judea* and of *Greece*, and therefore it must have been in such a Language as was familiar to them. Add to this, That the Style of the *Apostles* is in itself a Proof of their being the Authors of the Books which go under their Names. Had they written like *Isocrates*, or *Demosthenes*, it would have been objected against them, that it was impossible for *Hebrews*, who professed to be Men of no Learning, to have written in so pure and excellent a Style, and consequently that the Books which were ascribed to them, must have been the Invention of some Impostor. So that all the Objections that are framed against the Style of the *New Testament*, serve, after all, to confirm the Truth of it, and to prove that it came from God.

Of the Version
of the Seventy,

As we have been frequently obliged to mention in our Notes the *Version of the Seventy*, and the *Apostles* having often followed it in their Quotations, and imitated the Style of it, it will be proper to give some short Account of it here. It is the ancient *Greek Version* of the *Old Testament*, which was used by the

* Instances of all these may be seen, in an excellent Collection of Dissertations concerning the Style of the New Testament, Van der Hövert de Stylo Novi Testamenti Græco. Leovardæ, 1762.

(a) Contra Celsum, l. vi. init.

(b) Institut. l. v. c. i.

(c) De Doctrinâ Christi. l. iv. c. 6.

Jews who were dispersed throughout *Egypt* and *Greece*, because the greatest part of them did not understand *Hebrew*. A certain Author named *Aristeus* (d), who, as he relates, was Contemporary with *Ptolemy Philadelphus* King of *Egypt*, by whose Order this Translation was made, gives us a very pompous Account of it. He says, "That this Prince making a great Library, was desirous of procuring the *Jewish* Writings; and that for this purpose he sent Embassadors with rich Presents to the then High-Priest *Eleazar*, desiring that he would send six Men out of each of the Tribes of *Israel* to make this Version. *Aristeus* tells us that he was one of those Embassadors. The seventy-two *Jews* were gladly received at *Alexandria*; and having set about their Translation, they finished it in 72 Days, to the great Satisfaction of the King." Thus far *Aristeus*. But several learned Authors (e) have plainly showed, that this *Aristeus*, tho he pretends to be a *Heathen* (f), was some *Jew* of *Alexandria*, who compos'd this *Romance* since the Time of *Ptolemy Philadelphus*, to give the greater Authority to the Septuagint Version. It is notwithstanding certain, that the counterfeit *Aristeus* is pretty ancient, since we find him quoted by *Josephus* (g), who takes almost word for word out of him what he hath said of this Translation. But it is very probable that he lived after *Philo*, for tho this last gives a full account of the Version of the Seventy (h), he never mentions *Aristeus*, who, in all likelihood, imbellished *Philo's* Account.

However this be, 'tis acknowledged on all hands, that the chief part of this Version was made by the *Jews* of *Alexandria* (i), under the Reign of *Ptolemy Philadelphus*, or while he was his Father *Ptolemy Lagus's* Associate in the Kingdom; but whether they did it by order of this Prince, or of their own accord, is not well known. It may be infer'd from the Relations of *Philo*, *Aristeus*, and *Josephus*, that there were no more than the five Books of *Moses* translated at that time. The rest was done afterwards by several Hands, as is evident from the difference

(d) *Aristeus* Hist. lxx. Interp. ab Humf. Hody. See this whole Story fully confuted by Dr. Prideaux, Connex. P. 2. B. 1.

(e) Dr. Hody de lxx. Interp. Oxon. 1705. Vandale de Arist. Amst. 1705.

(f) Jos. Antiq. l. xii. c. 2. (g) Id. ibid. (h) *Philo* de Vita Moysi, l. ii. p. 509.

(i) About 300 Years before Christ. Dr. Prideaux, after Archbishop Usher, places it under the Year 277. and gives a very accurate Account of the Occasion on which it was made. See his Connex. P. 2. B. 1. under the Year 277. N^o viii.

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of Style. Tho' this Version is not to be compared with the original *Hebrew*, it was notwithstanding reckoned of great Authority in the *Primitive Church*. We have already observ'd that the Apostles have chiefly adhered to it in their Quotations. The *Greek Fathers* always made use of it, and the most ancient *Latin Version* of the Bible was translated from it *.

It is moreover very useful upon several accounts, 1. The consulting of it often serves to clear the *Hebrew Text*, as the Learned have shewed in numberless Instances. The *Vowel-points* of the *Hebrew* not being of the same standing with that Language, the *Seventy* have frequently read otherwise than the *Massorites*, the first Inventors of these Points (k). There are also found in the *Septuagint* whole Verses which are not in the *Hebrew*, and which, according to the Sense, should be there. 2. It is very necessary for the understanding of the *New Testament*, there being several Expressions therein, which could not be well understood, was that Sense to be put upon them, which they commonly bear in *Greek Authors*, and not that which they have in the *Septuagint*. They therefore that are desirous of understanding the true meaning of the Books of the *New Testament* cannot be too often advised carefully and diligently to peruse the *Septuagint Version*.

Of the Chronology of the New Testament.

The sacred Writers having set down neither the Year, Month nor Day, of our Saviour's Birth; Men have been all along divided in their Opinions about it. There are notwithstanding in the Gospel some Marks which may help us to discover, if not the Day and Month, at least the Year in which this happy and glorious Event happened. We are told by St. *Matthew*, that JESUS CHRIST was born in the Reign of *Herod the Great*, and it is certain that it was but a little before the Death of that King, since JESUS CHRIST was but a Child, when he came back from *Egypt*, upon the Information which *Joseph* receiv'd from an Angel, of *Herod's* being dead. The Words of St. *Matthew* shew plainly enough that this Information was given immediately after the Death of *Herod*; and it cannot well be supposed that after

* This is what is call'd the *Italic Version*, which was before that of St. *Jerome*.

(k) The *Vowel-Points*, according to some, were invented about the 500th Year after Christ, and, according to others, not till the 9th Century. See *Dupin's Hist. of the Canon of the Old Testament*. Book I. Ch. 4. §. 2. and Dr. *Prideaux Conn. Part. I. p. 352. of the 8vo Edit. 1718.* But especially *Capelli Arcanum Punct.*

that,

that, *Joseph* and *Mary* made any considerable stay in *Egypt*; since, when they came back, they knew not that *Archelaus* reigned in the room of his Father; which they must have known, had this happened any time before. Now it is no difficult matter to guess pretty nearly at the time of *Herod's* Death; *Josephus* (l) places it in the 34th Year after his becoming Master of *Jerusalem*, by the defeat of *Antigonus*, and the 37th from his being declar'd King by the *Roman* Senate. If we reckon these 37 Years from the 714th of the Foundation of *Rome*, when he was declar'd King; or 34 from his taking *Jerusalem*, according to the same Historian, we shall find that he died the 705th or 751st from the building of *Rome*. There is another Particular which helps us to discover in what Year the Death of *Herod* fell out; that is, an Eclipse of the Moon, which, according to *Josephus* (m), happened during *Herod's* last Illness, and which is by Astronomers plac'd in 750. But this point is attended with one difficulty, namely, that it is not known how long this Eclipse was before the Death of *Herod*, whose Illness might last till the next Year, as it seems we may infer from *Josephus* it did.

The Question then would be to know how long the Birth of *JESUS CHRIST* happened before the Death of *Herod*, but this would be very hard to determine. St. *Luke* tells us (n) that *John* began to baptize the fifteenth Year of the Emperor *Tiberius*, and he adds that when *JESUS CHRIST* came to be baptized by him, he was then *about* * thirty Years old. If the beginning of the Reign of *Tiberius* be reckoned from the Death of *Augustus* his Predecessor †, who died in the 767th Year from the Foundation of *Rome*, the fifteenth Year of *Tiberius* must have fallen upon the 781st of the *Roman Era* **. Now if *JESUS CHRIST* was then about thirty Years old, it follows that he was born about the 750th

(l) *Joseph. Antiq. l. xiv. c. 26, 27. xvii. 10. & de Bello Jud. l. i. c. 21.*

(m) *Jos. Antiq. l. xvii. c. 8.*

(n) *Luke iii. 1.*

* *About signifies either more or less.*

† *Some reckon the beginning of Tiberius's Reign from his being made Partner with Augustus in the Empire; but the other way of reckoning is the most common, as well as the most probable.*

** *Æra or Epocha is a fixed Point, or a certain and remarkable Date, made use of in Chronology to begin to compute Years from. Thus the Jews were used to reckon from the Flood, from their coming out of Egypt, from the building of the Temple, &c. The Greeks reckoned by Olympiads; the Romans from the Foundation of Rome; and the Christians from the Birth of Jesus Christ.*

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Year of the same *Epocha*, and consequently a little before the Death of *Herod*.

There occurs in St. *John's* Gospel another Mark whereby we may pretty nearly guess at the Year in which the Birth of JESUS CHRIST happened. Our blessed Saviour might be about one and thirty Years old, when the *Jews* told him that the Temple had been 46 Years in building. We learn from *Josephus* (p) that *Herod* undertook this Work the 18th Year of his Reign †, which answers to the 736th from the building of *Rome*, that is about 16 or 17 Years before his Death. Now, if we reckon from 736 to 780 or 781, when, in all probability, this Conference passed between JESUS CHRIST and the *Jews*, we shall find about 46 Years. If therefore JESUS CHRIST was then 31 Years old, it follows that he was born 16 or 17 Years after *Herod* had begun to build the Temple, that is, about the Death of that Prince. As for the *Day* and *Month* on which the Birth of *Christ* happened, nothing can be said of them that may be depended upon. From what we find related in St. *Luke*, that there were then Shepherds in the Fields watching over their Flocks, one would be apt to think that it was not in Winter-time. Some Authors (q) imagine, that the Festival of CHRIST's Nativity, who was the Restorer of Mankind when polluted and defiled with Vice and Idolatry, was by *Christians* brought in instead of the Feast of the *Dedication* which the *Jews* celebrated on the 25th of *December*.

The Evangelists have recorded but one particular Action of JESUS CHRIST's, during the 30 Years he spent in *Galilee* with *Joseph* and *Mary*; which is, that when he was in the twelfth Year of his Age, he went up with them at the Feast of the *Passover*, and staid behind in the Temple to hear the *Doctors*, and ask them Questions (r). This, in all probability, came to pass about a Year after the Banishment of *Archelaus*, whose Cruelty obliged them to retire to *Nazareth*. Those many Miracles therefore which are ascribed to JESUS CHRIST in the forged and *Apocryphal* Gospel concerning the *Childhood* of JESUS, ought to be look'd upon as false and fictitious.

During this Interval of Time, there happened several things in the *Roman* Empire, which have some relation to the *New Testa-*

(p) *Jos. Antiq. l. xv. c. 14.*

† That is, if we reckon from the Defeat of *Antigonus*, when he became Master of *Jerusalem*.

(q) *Olderm. de Fest. Encan. p. 15, 16.*

(r) *Luke ii.*

ment. *Archelaus* was banished to *Vienne* in *Dauphine*, in the tenth Year of his Reign. Whereupon *Judea* being made a Province, *Augustus* ordered that *Taxing* to be made there, of which we read in *St. Luke* (s). To this *Taxing* did *Judas Gaulonita* (r), or the *Galilean*, oppose himself, as to a tyrannical Imposition which the *Jews* ought not to suffer. He drew in to his Party great Numbers of Rebels, which filled *Judea* with Murders and Robberies. Tho' he was overthrown, he left behind him a very considerable Party, which by their Outrages and Cruelties occasion'd the Ruin of *Jerusalem*, and consequently made way for the Establishment of the *Christian Religion*. It was rather a Faction than a Sect, tho' *Josephus* gives it that Name. It is suppos'd, with a great deal of probability, that those *Galileans* whose Blood *Pilate* mixed with their Sacrifices (u), were some of them. To commit this Massacre, *Pilate* took an advantage of the Feast of the Passover, when the *Galileans* were come up to *Jerusalem*, to offer Sacrifices, because he could not have done it in *Galilee*, it being not under his Jurisdiction. This might happen about the third Year of *JESUS CHRIST's* entring on his Ministerial Office.

The Emperor *Augustus* died four Years after the Banishment of *Archelaus*, in the seventy seventh Year of his Age, after having reigned fifty seven. He was succeeded by *Tiberius*, in whose time *JESUS CHRIST* was crucified. Some ancient Fathers (w) have notwithstanding imagin'd that this Emperor favour'd the Christians, and that upon the Account which he receiv'd from *Pilate* of the Miracles and Resurrection of *JESUS CHRIST*, and of his being reckoned as a God, he had proposed to the Senate to have him rank'd among their Deities. He adds moreover, that the Senate rejected this Motion, either out of Envy, because this Relation had not been at first communicated to them, or else because they thought that a matter of that consequence had not been fully enough enquir'd into. Notwithstanding this, *Tiberius*, as they pretend, remain'd in the same mind, and went so far as to order that *Christians* should not be persecuted. But several learned Writers (x) have plainly shewed, that this Tradition having no better foundation than some certain feigned *Acts of Pilate*, which are

(s) Luke ii. 2. (r) Acts v. 37. Jos. Ant. & de Bello Judaic. l. ii. c. 7.
 (u) Luke xiii. 1. (w) Justin Martyr. Apol. i. & Euseb. H. E. l. ii. c. 27.
 Oros. vii. 4. (x) Alb. Fabric. Codex Apoc. Nov. Test.

manifestly

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manifestly forged, it is not to be relied on. Most of the ancient Fathers of the Church were, like the generality of honest and well-meaning Men, very credulous; and receiv'd, without much Examination, whatever they thought could be of any service to Religion, or Piety. But such pious Frauds have certainly done more harm than good to the *Christian Religion*; besides that they are inconsistent with Truth and Sincerity. For, to instance in the point now before us, those counterfeit *Acts of Pilate*, which speak so favourably of Christ, gave the *Heathens* an Occasion of forging others full of blasphemous Reflections upon our blessed Saviour. *Eusebius*, who hath fully display'd the Falshood of the latter (y,) relates, that by the Emperor *Maximinus's* Order, these used to be publickly affixed in the Provinces of the *Roman Empire*, and were taught Children in Schools.

In the 12th or 13th Year of *Tiberius*, *Pontius Pilate* was appointed Governor (z) of *Judea* in the room of *Valerius Gracchus*. As it was under him *JESUS CHRIST* was crucified, it will be proper to give some Account of his *Character*. The *Jews* underwent several Hardships during his Administration. He began with a very bold Undertaking, that is, with bringing one night into *Jerusalem* some Ensigns of *Cesar's*, with his Image upon them, which he design'd to set up there (a). The *Jews* moved with an extreme Indignation at the sight of such an Attempt upon their Laws and Liberties, went and fell down at his feet, beseeching him that he would remove those Images out of the City. Whereupon this cruel and dissembling Tyrant called them together, as if it had been only to receive a favourable Answer. But he had posted Soldiers in a private place, who, upon a signal given, were order'd to put all these poor wretches to the sword. But finding that they were obstinately resolv'd rather to die, than suffer such a Prophana-tion of their Laws, he desisted from this Undertaking; several *Jews* however perish'd on this Occasion, some being slain, and others dangerously wounded. This is not the only piece of Cruelty which he exercis'd against that unhappy Nation. We have already seen how he massacred the *Galileans*. He made besides a terrible Slaughter of the *Jews*, when they went about to hinder him from

(y) Hist. Eccl. l. i. 9. & ix. 5.

(z) See Joseph. de Bello Jud. l. ii. c. 8.

(z) Procurator.

rising their *Corban* or Holy Treasury (b). He did not behave himself with more Equity and Moderation towards the *Samaritans*, so that they carried their Complaints against him to the Emperor, whereupon he was forced to go to *Rome* to get himself acquitted*. *Philo* (c) gives him a very odious Character. He charges him with Bribery, he accuses him of having committed all kinds of Violence and Extortion, of being the Author of several Massacres, of having caused innocent Persons to be put to death; in a word, of having exercis'd a most horrid Barbarity. *Eusebius* relates (d) that he laid violent hands upon himself, after having led a lingring and unhappy Life, till the 40th Year of JESUS CHRIST. The Unwillingness a Man of his cruel and inexorable Temper shewed in condemning JESUS CHRIST, is a very clear Proof of our Saviour's Innocency.

The *Passovers* celebrated by JESUS CHRIST after his Baptism, are so many Epochas, that may help us to trace out the History of his Life. The Learned are not agreed about them, some admiring only of *three*, and others maintaining that there were *four*. That the latter is the most probable, *St. John's* Gospel gives us no room to doubt. The *first* Passover is mention'd in the 11th Chapter (e), when JESUS CHRIST drove out of the Temple the Merchants and Money-Changers. From *Jerusalem* he went with some of his Disciples into other parts of *Judea*, where he staid till the Imprisonment of *John the Baptist*. After which he travelled into *Galilee* through *Samaria*, where he preach'd the Gospel. After some fruitless Attempts to establish it at *Nazareth*, he departed to *Capernaum*, where he resided more than in any other place. Here he chose some Disciples, as *Peter*, *Andrew*, *John* and *James*. He went afterwards through the Cities and Villages of *Galilee*, preaching the Kingdom of God in the Synagogues on the Sabbath-days. All this was done within the space of one Year, or thereabouts.

The second *Passover* is mentioned by *St. John*, in the 5th Chapter of his Gospel (f), where he saith, that when the Feast of the *Jews* was at hand, JESUS went up to *Jerusalem*. 'Tis true that

(b) Which he spent in building an Aqueduct, for the bringing in of Water at the distance of 300 furlongs. *Joseph. ibid.*

* But instead of being acquitted, was banished to *Vienne*, a City of *Gaul*.

(c) *Philo. Legat. ad Caium.*

(d) *Euseb. Hist. Eccl. ii. 7.*

(e) V. 13. See *Mr. Le Clerc*, of the Tears of *Jesus Christ*.

(f) V. 1.

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the *Evangelist's* not expressly saying which Feast it was, hath made some Writers imagine, that it was not the Feast of the *Passover*. But it seems much more natural, to understand it of a Feast of the *Jews* by way of Eminence, such as the *Passover* was, than of any other. Besides, that this is very conformable to the Style of *St. John* and the other *Evangelists* (g), who call the *Passover*, the *Feast* only. When this Festival was over, *Jesus* returned into *Galilee*, where he chose from among his Disciples, *twelve*, whom he named *Apostles*, and whose Business it was to be always with him, or else to execute his Commands in different Places. From that time, he began to deliver his Instructions in a more plain and extensive manner, and to perform a greater Number of Miracles, for the Confirmation of his Doctrine, than he had done before. Having taught the Multitudes at *Capernaum*, and near the Sea, or Lake of *Tiberias*, he came to *Nazareth*. At his departure out of this City, he sent his Disciples to preach throughout *Galilee*, while he himself went to other Parts. The Apostles came to him again at *Capernaum*, or some other Place near the Lake.

The *third Passover* is that of which *St. John* says (h), that it was at hand, when *JESUS CHRIST* fed five thousand Men, besides Women and Children, with five Loaves and two Fishes. The *Evangelist* doth not expressly say, whether *JESUS CHRIST* went up to *Jerusalem*, to celebrate this Feast, as he was wont to do; but it is very probable that he did. From thence he went into that part of *Galilee*, which borders upon *Tyre* and *Sidon*, where he was less known. Afterwards coming back towards the Lake of *Gennesareth*, he staid for a considerable time in the Country of *Decapolis*. As he avoided all Concourse of People, for fear of being charged with Sedition, he often remov'd from one place to another, being sometimes on the Lake, and, at other times, in the neighbouring Cities and Villages. For this same reason he injoin'd People not to make his Miracles known, nor even to tell that he was the *Christ*. From hence he departed into *Paneas*, near the Source of the River *Jordan*. And afterwards returned into *Galilee*, where he was transfigured upon a Mountain in that Province, to several Places whereof he went at that time. He came up to *Jerusalem* to celebrate the *Feast of Tabernacles*. At his return, the Disciples, whom he had sent about to several Places,

(g) See Mark xv. 6. Luke xxiii. 17.

(h) V. 4.

came to meet him in *Galilee*. From whence he departed, travelling towards *Jerusalem*, and preaching from place to place. He then returned into *Galilee*, and afterwards into *Judea*, where he made but a short stay. But in a little time came back there, to raise *Lazarus* from the dead. After this Miracle, he went to *Jericho*, where he remained till the last *Passover*, when he was crucified on a *Friday*, after having preached somewhat above three Years. He rose the *Sunday* Morning, having remain'd only about six and thirty Hours in the Sepulchre. After his Resurrection, he continued forty Days upon Earth, appearing several times to his Disciples, and others. It is manifest from the Gospel, that he appeared no less than twelve times. At the end of those forty days, he ascended into Heaven, after having blessed his Apostles, who, ten Days after, that is, on the Day of *Pentecost*, received the Holy Ghost, according to their divine Master's Promise. By these miraculous Gifts of the Holy Ghost, wherewith they were then endued, it was, that they were enabled to publish the Gospel throughout the whole World. Having in our *Prefaces* to each of their Books set down the time in which they were written, and given as full an Account as possible of their Preaching, Travels, Hardships, Sufferings, and Martyrdom, we shall here conclude this Article concerning the *Chronology* of the *New Testament*.

Tho there were, even in the Apostles time, several Treatises handed about, under the name of *Gospels* (i), yet the primitive Christians did unanimously receive but four; namely, those of *St. Matthew*, *St. Mark*, *St. Luke*, and *St. John*. This we find attested by four of the ancientest Fathers of the Church. The first is *St. Irenaeus* (k), who lived in the second Century, and who expressly says, that there were no other Gospels but the four just now mentioned; and he adds, that this Tradition is so much the more to be depended on, because the Hereticks themselves acknowledged these Gospels. The second is *Tertullian* (l), an Author of the same Century, who says, that the Gospel was written by two Apostles, *St. Matthew*, and *St. John*; and by two of their Disciples, *St. Mark*, and *St. Luke*. The third is *Origen* (m), who tells us that he learned from Tradition, that none but our four Gospels are received by the Universal Church. The last is

Of the Harmony of the four Gospels.

(i) Luke i. 1.

(k) Iren. iii. 11.

(l) Terrull. adv. Marc. iv. 1.

(m) Origen. ap. Euseb. Hist. Eccles. vi. 25.

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Eusebius (n), who, writing in the fourth Century, testifies that in *St. John's* time the four Gospels were received all over the World, and that this Apostle had given them the Seal of his Approbation.

As the Churches kept very carefully the original Copies, this was a very sure and easy Method to distinguish the true from the counterfeit Gospels, and to discover the Forgeries of Hereticks (o). Besides, by *St. Paul's* ordering that his Epistles should be read by all the Faithful (p), we may reasonably suppose, that the Gospels were so too, as soon as they appeared in the World. And that it was so, is evident from the Testimony of *Justin Martyr* (q), who wrote in the second Century; when giving an account of the religious Offices of Christians, he says, that the Apostolical Monuments, that is, the Gospels, and perhaps the *Acts*, were read every Sunday.

The sixteenth Canon of the Council of *Laodicea* enjoins, that the Gospels, with the other Scriptures, should be read on the Sabbath-day, which the Christians then observed. This Canon seems plainly to insinuate, that it was usual to read the Gospels on Sundays, but that on Saturdays, to comply with the Jews, they read only the Books of the Old Testament. From all these Particulars it is manifest, that the Canon of the Gospels was already made at that time. The Date of it may be fixed to *St. John's* Approbation, just before mention'd. *St. Ignatius* (r), who was Contemporary with the Apostles, at least with *St. John*, speaks of the Evangelical Canon, under the name of Gospel, as some Authors have observ'd. *St. Irenæus* (s) styles the Gospel the Pillar and Ground of the Faith; whereby he means the four Evangelists, as he explains his meaning more fully afterwards. *Eusebius* (t), when speaking of the four Gospels, uses the word Canon. It would have been a very hard matter to have been imposed upon at that time by false Gospels*. Besides, it was an easy matter to judge by those very Compositures, that they were no way suitable to the Character of the Evangelists, of which they were but

(n) Euseb. Hist. Eccl. iii. 24.

(o) Coloss. iv. 16. 1 Thes. v. 27.

(p) Ignat. Ep. ad Philipp. & alibi.

(q) Iren. ii. 1.

(r) Ignat. Ep. ad Philipp. & alibi.

(s) Iren. ii. 1.

(t) Euseb. ubi supra.

* Which were collected together by Dr. Albert Fabricius, in his Codex Apocryphus N. Test. Hamb. 1703. See likewise Dr. Grabe's Spicilegium. Oxon.

imperfect Copies. If there was any good thing in them, it was blended with a parcel of Fables, and with other silly and trifling things, which were unbecoming the Gravity and Simplicity, as well as the Wisdom of the *sacred* Writers. Thus have we both internal and external Proofs of these Writings being forged and fictitious, as we have on the other hand substantial Arguments of each of these kinds for the Truth of the Books of the *New Testament*.

Those that have read the History of the Gospel, have undoubtedly observ'd, that tho' the four Evangelists are perfectly agreed in the main, yet there is some difference between them; either because some take notice of Circumstances that had been omitted by the rest, or else follow a different Order and Method in relating the Matters they treat of. This hath, from the earliest Ages of the Church, set Men upon comparing the Gospels together, in order to shew the *Harmony* and Agreement between them. The first that undertook a Work of this nature, as we are informed by *Eusebius* (u), was *Tatian*, who lived in the second Century, and was the Disciple of *Justin Martyr*; his Performance he intitled, *one Gospel out of four*, or the *Chain of the four Evangelists* *. But as *Tatian* fell into some *Heretical* Opinions, and had even suppressed the *Genealogies* of *JESUS CHRIST*, and whatever proved that he was of the Family of *David*, his Composure soon came to nothing. It was however still extant in *Theodoret's* time, who says that it used to be read in Churches (w), but that he destroyed all the Copies of it, to bring the four Gospels in the room of the Abridgment which that Heretick had made of them. In the 3d Century, *Ammonius*, a Christian Philosopher of *Alexandria*, publish'd a Harmony, which, in the ixth Century, was illustrated with Notes, by *Zacharias Chrysopolitanus*. *Eusebius* (x) hath transmitted to us an excellent Fragment of a Letter written also in the third Century by *Julius Africanus*, wherein he reconciles *St. Matthew* and *St. Luke* in the *Genealogies* they have given of *JESUS CHRIST*. This Fragment is well worth reading †. In the fourth Century, *St. Au-*

(u) Euseb. Hist. Eccl. iv. 29.

* There is in the 1st Vol. of *Bibliotheca Patrum*, a Harmony ascrib'd to *Tatian*, but it is none of his.

(w) Theodoret. Hær. Fab. l. i. c. 20. (x) Euseb. Hist. Eccl. i. 7.

† You have it in *Dupin's Biblioth. of the Eccl. Histor. Vol. 1. under the Word Julius Africanus*.

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gustin (y) composed a very good Treatise in three Books concerning the *Agreement between the four Evangelists*, wherein he answers the Objections of the *Heathens*, who made the seeming Contradiction between the Evangelists a pretence for their Unbelief. We may likewise rank among the Harmonies, a *History of the Gospels* written in Verse by *Juvenus* a *Spanish* Priest, who lived under the Reign of *Constantine the Great*. And we may also pass the same judgment upon an excellent Book composed by *Hesychius* Patriarch of *Jerusalem* (x) in the beginning of the seventh Century, wherein several Passages in the Gospels, that seem to contradict one another, are very ingeniously reconcil'd. In the twelfth Century, a Harmony of the four Evangelists was compiled by order of *Lewis the Pious* ||. There is to be seen in some Libraries a Harmony written in *Latin* in the same Century by an *English* Priest, and translated into *English* by *Wickliff*. Among *John Gerson's* Works there is a Harmony extant, composed by that Author, under the name of *one Gospel out of four*; and also among those of *John Hus* a *History of JESUS CHRIST*, taken out of the four Evangelists. Since the Reformation, Harmonies are vastly multiplied. *Protestants* and *Papists* having shewed a very commendable Emulation in this respect. For Harmonies of the Gospels have been compiled in all Countries and Languages. As they are in every body's hands, it would be needless to give an account of them here. They are all good in their kind, but it is very natural to suppose that the last must be the most exact and compleat.

Nothing can certainly be more useful or convenient, than to have a coherent Account of the Actions, Miracles, and Preaching of our Saviour JESUS CHRIST. It must besides be no small satisfaction to see at one view in a Harmony, an exact Agreement between four Historians who have written the same History in different times and places. But it would therefore be unreasonable to suppose that there is no difference between them, especially as to Order of Time. The reason is this, that these divine Authors have not had so much regard to Order of Time as to the Things themselves, so that they have almost always related Matters of Fact, according as occasion offer'd.

(y) Aug. Tom. iii. Part 2.

(x) Corel. Monum. Eccl. Græc. Tom. iii.

|| The MS. of it is in St. Paul's Library at Leipfick.

Perhaps

Perhaps also the same things having happened more than once, they are consequently related at different times. This is the Opinion of several Authors concerning the *Beatitudes* (a), and other Passages of the *New Testament*. St. *Matthew* for instance tells us (b), that it was to the *twelve Apostles* JESUS CHRIST said, *I send you as sheep in the midst of wolves*; whereas, according to St. *Luke*, this was spoken to the *seventy Disciples* (c). Nothing can be more natural than to suppose that it was said to both of them at different times.

Besides, when a Historian omits any one Circumstance, which is taken notice of by another, it doth not at all follow that the latter hath invented it. Thus St. *Matthew* (d) speaks of *two* Persons possessed with Devils, which were cured by JESUS CHRIST in the Country of the *Gergesenes*; whereas St. *Mark* and St. *Luke* mention but *one* (e): all that can be infer'd from this, is, that there are some Circumstances in this History, which have been omitted by one of the Evangelists, and taken notice of by the other.

Had St. *Mark* and St. *Luke* said, that there was no more than one Person possess'd, they would indeed have contradicted St. *Matthew*; but because they speak but of one, it doth not at all follow that there were not two. St. *Luke* alone makes mention of the *seventy Disciples* (f). Now what Consequence can be drawn from hence? No other certainly than this, that there is that Circumstance more in St. *Luke* than in the rest of the Evangelists.

Besides, a thing is often taken for a Contradiction when it is not really so, or at least but a seeming one. St. *Matthew* tells us that the Miracle just now mentioned was done in the Country of the *Gergesenes*, whereas, according to St. *Mark* and St. *Luke*, it was in that of the *Gadarenes*; but *Gadara* being in the Land of the *Gergesenes*, there is no manner of Contradiction here. The same Evangelist says (g), that it was the Mother of *Zebedee's* Children which came to desire of JESUS CHRIST, that her two Sons might sit down the one on his right hand, and the other on his left in his Kingdom; but St. *Mark* tells us (h), that the Sons themselves made this request. These two Accounts are no way contradictory. The Mother, and the Children being toge-

(a) Hesych. Quæst. Monum. Eccl. Gr. T. iii. p. 5, 15. (b) Matt. x. 16. (c) Luke x. 1, 3. (d) Matt. viii. 28. (e) Mark v. 1. Luke viii. 26. (f) Luke x. 1. (g) Mat. xx. 21. (h) Mark x. 37.

ther,

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ther, they jointly put up their Petitions. Besides, nothing is more common in the Style of the Eastern Nations, than to say that a Man hath done a thing himself, when he hath caused it to be done by another. The Sons of *Zebedee* therefore having got their Mother to make *JESUS CHRIST* this request, are here said to have done it themselves. Which, by the way, clears up a seeming Contradiction that occurs in the History of the Centurion, who is by one of the Evangelists said to have gone himself to *JESUS CHRIST*, and by another to have sent to him (i). *St. Matthew* affirms, that *Judas* hanged himself (k), and *St. Luke* that he cast himself headlong, and his Bowels gushed out (l). It is really strange, that large Volumes should have been written to remove a Difficulty which is only imaginary, and hath no other Foundation than an extreme fondness for gain-saying, there being several ways of reconciling the two Evangelists, as we have observed in our Notes on those places.

The Evangelists may have had also particular reasons for suppressing or relating some Circumstances. *St. John* for instance observes, that it was *St. Peter* who cut off *Malchus's* Ear, but the other Evangelists say only that it was one of those that were with *JESUS* (m). A very probable Reason may be assign'd for this Difference. *St. Peter* being yet alive when the other Evangelists wrote, they did not think it proper to name him, because the Law took cognizance of what he had done; but *St. John* having written since *St. Peter's* Death, had no need of using the same Caution.

There are likewise in the Accounts of the Death, Resurrection, and Apparitions of *JESUS CHRIST* after it, some Particulars wherein the Evangelists seem to differ one from another. But we may safely affirm, that there is none of those pretended Contradictions, but what might be easily reconciled, would Men but read the Books of the *New Testament* with the same Candour and Impartiality, as they peruse profane Historians, when they seem to contradict one another †. We may even reap these two Advantages from the difference between the Evangelists. 1. The same Inference

(i) Mat. viii. 5. Luke vii. 3. (k) Mat. xxvii. 4. (l) Acts i. 18.

(m) Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 50. John xviii. 10.

* *Hesych. Quæst. ubi supr. p. 31, 32.*

† There are very good Rules for reconciling the Evangelists, in a Harmony printed at Amsterdam in 1699. in fol.

may be drawn from it, as from the Difference of their Style, That they did not write by concert, or by any mutual Agreement; 2. One of the Evangelists explaining some Particulars more fully than the others have done, and some relating such and such Matters of Fact with a greater exactness, and describing them fuller with all their Circumstances, than the rest of those Sacred Writers may do, we are hereby induced to read all the four Gospels, which we should be apt to neglect, were they all exactly alike.

The Geography of the New Testament.

WE have already had an Occasion of speaking of the several Names which the *Land of Israel* went by, and likewise of the Situation of *Jerusalem*, and the neighbouring Parts, as the *Mount of Olives*, *Bethany*, *Emmaus*, &c. In treating of it at present, we shall denote it by the Name of *Palestine**, which is more common; and shall only give a general Description thereof, as far as may serve to give an account of the Journeyings of our Saviour *JESUS CHRIST*. As the ancient *Jews* had no true Notion of the Extent of the World, and were besides no great *Geographers*, they fancied that *Palestine* stood in the middle of the World, as *Jerusalem* did in the middle of *Judea*. *Theodoret*, in his Comment on the Prophet *Ezekiel*, assigns this Country the same Situation, when he says, that the *Jews* have *Asia* on the East and North, *Europe* on the West, and *Africa* on the South.

Palestine was bounded on the South by *Idumæa* (1), the Country of the *Amalekites*, and the Wilderness of *Seir*; on the East by *Arabia*, the *Nabathæans* (2), *Kedarenians* (3), *Moabites* (4), *Midianites* (5), and *Ammonites* (6); on the North by *Phœnicia* and

* The *Palestine*, properly so call'd, be only the Country that was inhabited by the *Jews* on this side *Jordan*, and which was formerly in the possession of the *Philistines*, yet this Name hath since been given to all *Judea*, as well on this as the other side *Jordan*.

† This is a piece of Folly which several Nations have been guilty of. See *Reland Palest. Sac. l. i. c. 10*. The *Jews* grounded their Pretensions on two Passages of the Prophet *Ezekiel*, wherein mention is only made of the Nations that were round the *Land of Israel*, and not of the whole World. *Ezek. v. 5, 6. xxxviii. 12*.

(1) So named from *Edom*, one of the Names of *Esau*; *Seir* from one of the Descendants of *Esau*, of the same Name; *Amalekites*, from *Amalek*, the Grandson of *Esau*. *Gen. xxxvi.*

(2) The *Nabathæans* from *Nebaioth* the Son of *Ishmael*. *Gen. xxv. 13.*

(3) The *Kedarenians*, from *Kedar* the Son of *Ishmael*. *Gen. xxv. 13.*

(4) The *Moabites* from *Moab*, the incestuous Offspring of *Lot* with his eldest Daughter, *Gen. xix. 37*.

(5) The *Midianites* from *Midian* the Son of *Abraham* by *Keturah*. *Gen. xxv. 2.*

(6) The *Ammonites* from *Ammon*, or *Ben-ammi*, *Lot's* Son.

Syria; and on the West by the Great or Mediterranean Sea. *Palestine* may be divided into four parts; viz. *Judea*, *Samaria*, and *Galilee*, on this side *Jordan*; and *Peræa* on the other side, which contained *Gaulonitis*, *Bitania*, *Ituræa*, and *Trachonitis*.

Judea.

Judea had on the South, *Idumæa*; the River *Jordan* on the East; *Galilee* on the North; and on the West, *Samaria*, with part of the *Mediterranean Sea*. The Metropolis of it, as is well known, was *Jerusalem*. One of the most remarkable places in *Judea*, was undoubtedly *Bethlehem**, and that upon account of our Saviour's being born there. This City, formerly call'd *Ephrata*†, was distant but six miles from *Jerusalem* to the South-West.

It is named in the Sacred Writings *Bethlehem Judah*, to distinguish it from another *Bethlehem* belonging to the Tribe of *Zebulun*(n). The *Jews* seldom mention the first: We read however in the *Gemara of Jerusalem*** and some Rabbins, that the *Messiah* was to be born at *Bethlehem*. Two miles from this City, on the road to *Jerusalem*, stood, as is commonly suppos'd, *Rachel's Tomb*(o). Which serves to explain *Matth. ii. 18*. After the Emperor *Adrian* had made a thorough Conquest of *Judea*, he forbid the *Jews* to dwell in the neighbouring parts of *Jerusalem*, and particularly at *Bethlehem*. From whence *Tertullian*(p) draws a very good Argument against them, namely, that since the *Messiah* was to be born out of the Tribe of *Judah*, and in *Bethlehem*, they could not have any manner of ground for expecting him, since no *Jew* was permitted to live in that City. From that time till *Constantine the Great*, who caus'd a Temple to be built there, it became extremely polluted with Idolatry. We learn from *St. Jerom*(q), that an Idol of *Adonis* was set up in the place where *JESUS CHRIST* was born. The Hill-Country of *Judea*, where *Mary* went, after the Angel had declared to her she should be the Mother of the Son of God, was likewise on the South side of *Jerusalem*. In this Country lay *Hebron*(r), one of the Cities allotted to the Priests, where, as is commonly suppos'd, lived *Zacharias*, *John the Baptist's* Father. In the remotest parts of *Judea* towards the South, there was another considerable City, call'd *Beersheba*. We

* *Beth-lehem* signifies the House of Bread, and was so named because of the Fruitfulness of the Soil round it. † *Gen. xlviii. 7. Micah v. 2.*

(n) *Judg. xvii. 7, 8.* ** *Gem. Hierosol. Beræ. fol. 3. l. Echa. Rabbathi fol. 72. l. ap. Lightfoot T. ii. p. 208. & Reland Pal. Sac. p. 644.*

(o) *Gen. xlviii. 7. Itin. Hierosol. (p) Tertull. adv. Jud. (q) Hieron. ad Paulin.*

(r) *Osbervulfe call'd Kinjath-Arba: Gen. xxiii. 2.*

read in the second Book of *Samuel* (s) that the *Land* of Israel reached from *Dan* to *Beersheba*. After the Schism of the ten Tribes, the bounds of the Kingdom of *Judah* were described by these words, from *Beersheba* to *Mount Ephraim* (t). *Beersheba* belong'd to the Tribe of *Simeon* (u). It is no where mention'd in the Gospels.

On the South-East side of *Jerusalem* lies the *Lake Asphaltites*, (w) that is of *Bitumen*, otherwise called the *Dead Sea* (x), because no fish can live in it *; as also the *Salt Sea*, because its Waters are saltier than those of other Seas ||; and lastly, the *Sea of Sodom*, because in that place formerly stood *Sodom* and *Gomorrab*, with three other Cities, that were consumed by Fire from Heaven. In this Lake the River *Jordan* discharges it self. There stood on the Eastern parts of *Jerusalem* several Cities, as *Gilgal*, *Engaddi*, &c. but the most considerable of all was *Fericho*, where our Saviour was often wont to go, and where he converted *Zaccheus* (y). It is well known in what a miraculous manner this City was destroyed by *Joshua* (z). This great Leader of the *Israelites*, pronounced a Curse upon the Person that should lay the Foundations of it again. Notwithstanding which, we find that it was afterwards rebuilt, as we read in the first Book of *Kings* (a), but the Restorer of it was severely punish'd. *Fericho* was situated in a bottom †, in that vast Plain that was named the *Great Plain*, at the distance of 150 Furlongs from *Jerusalem* **. Between this Capital of the *Holy Land*, and *Fericho*, there was a dreadful Wilder-

(s) 2 Sam. xvii. 11.

(t) 2 Chron. xix. 4.

(u) Josh. xv. 18. xix. 2.

(w) The breadth of this Lake is 150 Furlongs, and the Length 580. Joseph. de Bell. Jud. l. v. c. 5. It is said to be 24 Leagues long, and six or seven broad. Mr. Maundrell, Journey from Aleppo to Jerusalem. Oxon. 1721. p. 84.

(x) It hath been before observ'd, that the Jews give the name of Sea to any considerable Collection of Waters, whether Sweet or Salt. Porphiry then was in the wrong to find fault with the Evangelists for calling the Lake of Gennesareth a Sea, as St. Jerom hath observ'd. Quæst. Hebr. l.

* This report (saith Mr. Maundrell, p. 84. of Edit. 1721.) I have some reason to suspect as false, having observ'd among the Pebbles on the Shore, two or three Shells of Fish resembling Oyster-Shells.

|| Not only salt to the highest degree, but also extream bitter and nauseous. Id. Ibid.

(y) Matth. xx. 29. Luke xviii. 35. xix. 1. (z) Josh. vi. 20. Hebr. xi. 30.

(a) 1 Kings xvi. 34. Joseph. Ant. Jud. l. v. c. 1. The length of this Plain was 230 Furlongs; the breadth 120. Joseph. de Bell. Jud. l. v. c. 4.

† Hence this Expression, to go down from Jerusalem to Fericho. Luke x. 30.

** About 19 Miles.

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ness, which was a Receptacle for Thieves and Murderers *. The Waters of *Fericho* are famous upon account of the miraculous Alteration which *Elisba* caused in them, by rendring them wholesome, they having been very bad before (b). This City was a Bishop's See at the time of the *Council of Nice*.

The most remarkable Places on the North of *Ferusalem*, were, 1. *Ephraim*, a pretty large City, eight Miles from *Ferusalem*, near a Desert of the same Name, where *JESUS CHRIST* retired after he had raised *Lazarus* from the dead (c). 2. *Rama* (d), that is, a high or lofty place, is placed by the sacred Writers in this neighbourhood. This Town, which lies six Miles from *Ferusalem*, is in the Road that leads from the Kingdom of *Judah* to that of *Israel*. Through this place the two Tribes of *Judah* and *Benjamin* passed, when they were carried away captive to *Babylon* (e). Which occasioned this saying of the *Jews*, That *there are two places of Tears, Rama and Babel*, applying to this Captivity the 15th Verse of the xxxith Chapter of *Jeremiah*. There were several Towns of this Name in *Judea*, but all more remote from *Bethlehem* than *Rama* of *Benjamin*, which was likewise at a considerable distance, since People were obliged to pass through *Ferusalem*, in order to go from *Rama* to *Bethlehem* (f). This distance hath induced some Authors, after *St. Jerom*, to render the Words that have by *St. Matthew* been applied to the Massacre at *Bethlehem*, in the following manner, *in a high place was lamentation heard* (g), instead of rendering them thus, *in Ramah was lamentation heard*, as the Passage of *Jeremiah* (h), which *St. Matthew* alludes to, hath been translated by the *Seventy*, whose Version the Evangelist follows. By this *high place* these Writers have understood the *Hill-Country of Judea* near *Bethlehem*. But as *Jeremiah* speaks of the Town *Ramah*, it is much more natural to put the same Sense upon it in *St. Matthew*, because *Rachel's Sepulcher* was between *Rama*, and *Bethlehem*. This last Opinion we have followed in our Note on that place. Beyond *Ramah* stood

* *St. Jerom* tells us that this Place was called *Adamim*, i. e. Blood; upon account of the frequent Murders committed there. This in all likelihood gave our blessed Lord an occasion to instance in this part of the Country, in his Parable concerning the Man that fell among Thieves. See *Luke* x. 30. *Wells's Geogr. of the N. T.* Part I. p. 121.

(b) 2 *Kings* ii. 20, 21, &c. (c) *John* xi. 34. (d) *Josh.* xviii. 25. *Judg.* iv. 5. xix. 13. (e) *Jerem.* xl. 1.

(f) This is what may be infer'd from *Judg.* xix. 11. (g) *Matth.* ii. 18.

(h) *Jerem.* xxxi. 15.

Giheah,

Gibeab, noted for the shameful Violence offered by some of its Inhabitants, to a *Levite's Wife* (i). This was one of the *Levitical Cities*. *Shiloh* and *Bethel* are also on the North of *Jerusalem*, near the Borders of the Tribes of *Benjamin* and *Ephraim*. They are no where mentioned in the Gospels, but are both famous in the *Old Testament*, the former upon account of the *Tabernacle's* being set up therein (k), and the latter for the Vision of the Patriarch *Jacob*, who gave it the name of the *House of God* (l); and afterwards for an Altar that was erected there by *Jeroboam* (m). Upon this last Account it was called *Beth-aven*, that is, *the House of Iniquity* (n). There was however another *Beth-aven* (o) on the East of *Bethel*.

The most remarkable Place West of *Jerusalem* was *Joppa**, *Joppa* remarkable upon several Accounts, and particularly for the History of *Jonah*, and its convenient Harbour. It was situated in a most delicious Plain, close by the *Mediterranean Sea*. Through this place King *Hiram* conveyed Cedar-trees from *Libanus* to *Solomon*, for building the Temple. *Strabo* tells us (p) that *Jerusalem* could be seen from *Joppa*, tho' they were forty Miles distant one from another. According to the Descriptions given of this City by Historians, there are few places in the World that enjoyed a better Situation. It appears from the *Acts of the Apostles* (q), that the Gospel was received in this place soon after Christ's Ascension; for here *St. Peter* restored *Dorcas* to Life. In the way from *Joppa* to *Jerusalem* was *Lydda*, or *Diospolis*, famous for the cure of *Eneas* (r). Between *Joppa* and *Lydda*, lay *Arimathæa*, to which *Joseph* belonged, who begg'd the Body of *Jesus* from *Pilate* (s). Below *Lydda* stood *Azotus* or *Ashdod*, between *Gaza* and *Jamnia*, or *Jasnia*, which was a Sea-port-Town, as well as *Azotus*. In this last was *Philip* found, when he was carried away by the Spirit, after his baptizing the Eunuch. This Apostle preach'd the Gospel in the neighbouring parts. *Azotus* was a Bishop's See at the time of the first General Council. Though *Askelon* be not mention'd in the *New Testament*, yet it is so famous, that we can-

(i) Judg. xix. (k) Josh. xviii. 1. Jerem. vii. 12. (l) Beth-el. It was before called Luz. Gen. xxviii. 19. (m) 1 Kings. xii. 29. Amos iii. 14. (n) Hosea iv. 15. v. 8. x. 5. (o) Josh. vii. 2. (p) Strab. l. xvi. (q) Acts ix. x. xi. (r) Acts ix. 33. (s) Marth. xxvii. 57.

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not pass it over in silence. This City lies indeed in the Tribe of *Judah*, near the Sea-coast, but we don't find that it ever belonged to that Tribe. It was inhabited partly by *Jews*, and partly by *Philistines*; and was also a Bishop's See at the time of the first Council just before mentioned. *Gaza* may be reckoned among the Cities of *Judah* that are on the West of *Jerusalem*, tho' it be nearer the South. This was one of the five Cities of the *Philistines*, which fell by Lot to the Tribe of *Judah* (r); but we learn from *Josephus* (u), that the *Israelites* could not make themselves masters of it, nor of *Acaron*. The same Historian tells us, that *Hezekiah* added to his own Territories all the Cities of the *Philistines*, from *Gath* to *Gaza* (w). It was taken by *Alexander the Great* (x), and afterwards by *Ptolemy Lathurus* King of *Egypt* (y); but *Alexander Jamneus* King of the *Jews* took it again soon after (z). The Proconsul *Gabinus* having had it repair'd with several other Cities of *Judea* (a), it remain'd in the Possession of the *Romans*, till *Augustus* gave it *Herod* (b). *Josephus* ranks *Gaza* among the *Grecian* Cities, and says that it was not annexed to the Jurisdiction of *Archelaus* (c). This City is mentioned but once in the *New Testament*, and that in the *Acts*, where it is called *desert* (d). The word *desert* may be referred to the Road that led thither, as we have done in our Note on that place. If it be applied to the City, then it must be said that it retain'd this Appellation from the time it was laid waste; for we learn from *Josephus* that it was desert, when *Gabinus* caused it to be rebuilt. The Bishop of *Gaza* was present at the Council of *Nice*. This City was notwithstanding partly inhabited by Heathens for a long time, since, as is suppos'd, there were in the 4th Century, eight Temples therein, dedicated to false Deities (e).

Having taken a Survey of the several Parts of *Judea*, we must now enter into *Samaria*. But as we have already had an occasion of speaking of the Country, and City of that name, and of its several Inhabitants, we have but little more to say about it. *Samaria* was situated between *Judea* and *Galilee*, so that the *Galileans* were forced to pass through it in their way to *Jerusalem*, when

(r) Josh. xv. 47. (u) Joseph. Ant. l. v. c. 2. (w) Id. l. ix. c. 13. (x) Id. l. xi. c. 8. (y) Id. l. xiii. 21. (z) Id. Ibid. (a) Id. l. xvi. c. 10. (b) Id. l. xv. c. 11. (c) But was by Augustus annexed to Syria. Joseph. Ant. l. xvii. c. 13. (d) Acts viii. 26. (e) Aët. Sanct. T. V. p. 655.

they

they would shorten their Journey. *Josephus* tells us (f), that *Galilee* was three days Journey from *Jerusalem*. What the Bounds of *Samaria* were, may be seen in the same Historian (g). Its chief Cities were *Samaria*, otherwise *Sebaste*, and *Sichem*, now called *Naplouse*. *Antipatris* may likewise be reckoned among the Cities of *Samaria*, since it lay in the Road from *Judea* to *Galilee*. Through this place the Soldiers carried *St. Paul*, when they were going along with him to *Cesarea* (h). It was built by *Herod*, who gave it the name of *Antipatris*, in memory of his Father *Antipater*. One of its Bishops was at the Council of *Chalcedon* in the fifth Century. Some famous ancient and modern Geographers have rank'd *Cesarea of Palestine* * among the Cities of *Samaria*, tho' *Josephus* places it in *Phœnicia*. It was formerly call'd *Turris Stratonis*, or *Strato's Tower*, from the name of its Founder. *Herod* having adorned it with abundance of magnificent Buildings, and particularly with several Temples, and a most noble Harbour, he named it *Cesarea*, in honour of *Cesar Augustus* (i). This City was for the most part inhabited by *Heathens*, who were frequently troubling and vexing the *Jews*. For an Instance of which, *Josephus* gives an Account of a Massacre of the *Jews* at *Cesarea*, which was occasion'd by a *Greek* that had a House adjoining to their Synagogue, and which they would have purchased, that they might not be disturbed in their divine Service (k). The same Historian relates, that there happened grievous Disputes and Quarrels between the *Jews* and *Syrians* about this City. The first claim'd a right to it, because it had been rebuilt by *Herod*, and the latter on the contrary maintain'd that it was theirs, because no *Jew* had any footing therein, when it was at first built by *Strato* (l). We take notice of these Particulars, because *Josephus* ascribes to them the Cause of the War, and the Ruin of the *Jewish Nation*. As the first Propagators of Christianity were forced to go through *Cesarea*, in order to preach the Gospel to the *Gentiles*, it is therefore frequently mentioned in the *Acts* (m). It was formerly a Bishop's See, and a

(f) *Joseph. Vit.* (g) *Id. de Bell. Jud. l. iii. c. 2.* (h) *Acts xxiii. 34.*

* It was otherwise called *Cæsarea Maritima*, to distinguish it from another *Cæsarea*, of which we shall speak hereafter. (i) *Joseph. de Bell. Jud. l. i. c. 16. & Antiq. l. xiv. c. 8.*

(k) He not only refused to let them have it, tho' they offered much more than it was worth; but, out of pure Cruelty, he block'd the way in a manner quite up, by crowding so many little Shops into the Passage, that there was hardly any room left for one single Body to get into the Synagogue. The next day, being the Sabbath, when the People were all together in the Synagogue, a *Cæsarean* set an Earthen Vessel just before the Door with a Sacrifice of Birds upon it. This contemptuous Mockery put the *Jews* out of all patience,—whereupon they went to blows. *Jos. de Bell. Jud. l. ii. c. 14.* (l) *Id. Antiq. l. xx. c. 6.*

(m) *Acts viii. 40. ix. 30. xii. 19. xviii. 22. xxi. 8. xxiii. 33.*

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Council was held there towards the end of the second Century, in which *Theophilus*, the then Bishop of it, presided. *Cæsarea* was about fourscore miles from *Jerusalem*. There were two Mountains in *Samaria* famous for the Blessings and Curses of the Law, namely, *Gerizim*, whereon stood the Temple of the *Samaritans*, and *Ebal*. Before the Schism of the Ten Tribes, *Samaria* belong'd to the Tribe of *Ephraim*, and the Half-Tribe of *Manasseh*. The Soil of it is nearly the same as that of *Judea*.

Galilee.

Galilee is often mentioned in the *Old Testament* (n). We read in the 1st Book of *Kings*, that *Solomon* would have given *Hiram* twenty Cities in *Galilee*, but the latter would not accept of them (o). This is to be understood of *Upper Galilee*, which bordered upon *Tyre*, and was mostly inhabited by Heathens. And this, in all probability, is the same as is called in Scripture *Galilee of the Gentiles* (p). Some Authors make *Galilee* reach beyond *Jordan*; but this Opinion is rejected by others, because *Josephus* always places it on this side the River *. Without entering into this Dispute, we shall at present speak of *Galilee* on this side *Jordan*, and afterwards of the Country on the other side.

Galilee was bounded on the North, according to *Josephus* (q), by the *Tyrians*; on the West by the City and Territory of *Ptolemais*, and Mount *Carmel*; on the South with *Samaria* and *Scythopolis*, as far as the River *Jordan*; and on the East by *Hippene* and *Gadara*. To begin then with the first, as lying near *Samaria* and *Judea* which we have been giving an account of, it reached in Length from *Tiberias* to *Zabulon*, and in Breadth from a Village called by *Josephus* *Xaloth*, which was situated in the *Great Plain* †, to another named *Bersabe* ‖.

We learn from *Josephus* (r) that the chief Cities of lower *Galilee* were *Tiberias*, *Sephoris*, and *Gabara*. *Tiberias* the Capital of *Galilee* was so nam'd by *Herod Antipas*, the Founder or Repairer of it, in honour of *Tiberius*: It was situated in a Plain, near the Lake of *Gennesareth*, which, from that City, was also called the Lake or Sea of *Tiberias*.

(n) Josh. xx. 7. 1 Chron. vi. 76.

(p) Isai. ix. 1. Matth. iv. 15.

(o) 1 Kings ix. 11, 12. Joseph. Ant. l. viii. c. 2.

* In order to frame a Notion of what is on this side *Jordan*, we must represent to our selves the Children of Israel, as coming out of Egypt. In this view, *Judea*, *Samaria*, and *Galilee* will be found to be on this side *Jordan*; and *Peraa*, *Gaulonitis*, &c. on the other.

(q) Joseph. de Bell. Jud. l. 3. c. 2.

† There was another Plain on the West of *Galilee*, called also the *Great Plain* of *Sizreel*, or *Esdraelon*,
 ‖ We must take care not to confound this *Bersabe* with *Beer-sheba* before mentioned.

(r) Joseph in Viri.

This

This City is very famous, and frequently mentioned in the *Tiberias*. *Jewish* Writers, because after the taking of *Jerusalem*, there was at *Tiberias* a Succession of *Hebrew* Judges and Doctors *, till the 4th Century. It was a Bishop's See in this same Century. We are told by St. *Epiphanius* (s), that a *Hebrew* Translation of St. *John's Gospel*, and the *Acts of the Apostles*, was kept in this City. *Tiberias* might be about fourscore and ten Miles from *Jerusalem*. *Sephoris*, otherwise called *Diocæsarea*, was also a considerable City, which lay on the midst of *Lower Galilee* towards the West. It even became the Metropolis of this Country, after *Nero* had bestowed it upon *Agrippa the Younger* (u). *Josephus* represents it as the strongest place in *Galilee* (w). It was also a Bishop's See. Though the same Author ranks *Gabara* among the chief Cities of *Galilee*, yet he hath nothing remarkable about it, nor about *Scythopolis*, which was formerly called *Beth-schan* (x). There would be no occasion neither to speak of *Giscala*, another City of *Lower Galilee*, was it not for one Particular recorded by St. *Jerom* (y), which is, that St. *Paul* was of that City, and that when *Judea* was conquer'd by the *Romans*, he went and dwelt at *Tarsus* in *Cilicia*. *Giscala* was a very strong place. It held out against the *Romans* to the last extremity: But was at length surrendered to *Titus* upon Terms. *Josephus* relates a remarkable Circumstance that happened at that Time (z). Namely, that *Titus* having made some Overtures of Peace to the Inhabitants of *Giscala*, on the Sabbath-day, one *John*, the Head of a Troop of Robbers, desir'd him to put it off till the next Day, because it was unlawful for the *Jews*, either to make War or Peace on that Day. *Titus* readily granted them their request, and even remov'd his Troops, and encamp'd farther off the City. From whence *John* took an occasion of flying in the Night to *Jerusalem* with several Thousands of People. *Titus* entred the City the next Morning, and sent a Party of Horse to pursue those that were fled away.

Sephoris.

The small Towns and Villages of *Galilee* have received abundantly more honour from our Saviour's presence in them, than from whatever else is recorded of them in History. It doth not in-

* Maimon. Sanch. 4. *Tiberias was the Place where the Massorites resided.*
 (s) Hæres. xxx. p. 127. (u) Joseph. Antiq. l. xviii. c. 3. (w) Id. de Bell. Jud. l. iii. c. 1. (x) Judg. i. 27. 1 Chron. vii. 29. (y) Catalog. Script. Eccl. (z) Joseph. de Bell. Jud. l. iv. c. 4.

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deed appear from the *Gospels* that *JESUS CHRIST* ever was in the Cities last mention'd, for he exercis'd his Ministry only in the smallest Towns of this Province. For the same reason undoubtedly it was, that he avoided, as much as possible, all concourse of People, that he stole away from the multitude that would have made him King, and that he forbid those that were the Witnesses of his Miracles to make 'em known, as we have before observ'd, for fear his Enemies should from thence take occasion of charging him with Sedition. At *Tiberias* stood the Palace of *Herod the Tetrarch*, and here the *Jews* had great Authority, as well as at *Sephoris*, which besides was well-guarded, and strongly fortified. It was not therefore consistent with the Wisdom of *JESUS CHRIST*, who was to suffer Death at a certain Time and Place, to run himself into an unnecessary danger in those Cities, where perhaps, after all, his Doctrine would have been rejected. To which we may add, that it is probable he seldom went to those Cities that were inhabited both by *Jews* and *Heathens*, for fear of creating in the former an Aversion to his Precepts. The case was otherwise with *Jerusalem*. There stood the Temple, there it was necessary he should preach, and there he was to lay down his Life for the Redemption of Mankind.

- Nazareth.

In order therefore to take a View of the chief places of *Galilee*, we shall begin with *Nazareth* (a), where *JESUS CHRIST* was brought up, where he preach'd, and from whence he was called a *Nazarene*. It was but a small Town, built on a Rock, from the Top of which the Inhabitants would have thrown *JESUS CHRIST* headlong (b). It lay West of *Jordan*, not far from Mount *Tabor*; at the distance of about twenty seven Leagues from *Jerusalem*. If we'll believe St. *Epiphanius* (c), there were no Christians at *Nazareth* before the time of *Constantine*, who caus'd a Church to be built there. It appears from the Gospel according to St. *John* (d) that *Nazareth* was look'd upon by the *Jews* as a very contemptible place. It was still in being in the twelfth Century (e). At some distance from thence towards the South stood the little Town *Nain*, where *JESUS CHRIST* restored to Life a Widow's Son (f); and, on the North, *Cana*, where he did his first Miracle, by changing Water into Wine (g), and

(a) Mat. ii. 23. Mark i. 9.

p. 136.

11—15.

(d) John i. 46.

(g) John ii. 9—11.

(b) Luke iv. 29.

(e) Gul. Tyr. l. xxii. 26.

(c) Epiphani. Hæres. I.

(f) Luke vii.

where

where he cured the Son of an Officer belonging to *Herod Antipas* (b).

St. *Matthew* tells us, that *JESUS CHRIST* departed from *Nazareth*, and went into *Capernaum*, a Sea-port Town, on the Borders of *Zebulun* and *Neptthali* (i), where he did many Miracles. The reason why he chose to go there, was because that place lying nearest the Sea of *Tiberias*, he could conveniently go backwards and forwards to preach the Gospel in the neighbouring parts. It may be inferr'd from the saying of *JESUS CHRIST* concerning *Capernaum*, namely, that it had been exalted unto Heaven (k), that it was a considerable City. The *Jews* had a Synagogue there (l), as the Christians had a Church afterwards. Not far from thence was *Bethsaida*, of which were *Philip*, *Andrew*, and *Peter* (m), and where *JESUS CHRIST* restor'd a blind Man to his Sight. Geographers are not agreed about the Situation of this City. The Evangelists place it always in *Galilee* (n), and on this side *Jordan*. Besides *JESUS CHRIST* joins *Capernaum*, with *Bethsaida* and *Chorazin* (o), which were two Towns of *Galilee*, on this side the Lake. Notwithstanding, *Josephus* speaks of a Village called *Bethsaida*, where *Philip the Tetrarch*, whose Dominions were on the other side the Lake, built a City, which he nam'd *Julias* (p). For which reason several Authors have imagined, that the *Bethsaida* mentioned in the Gospel, was on the other side the Lake of *Tiberias*. But there can be no manner of Inconvenience in supposing two Cities of the same Name, because the word *Bethsaida* signifying a *House of fishing*, there might be one on each side the Lake. Near the Eastern *Bethsaida* was a *Desert* of the same Name, where *JESUS CHRIST* went, when he was inform'd that *Herod* the Tetrarch desired to see him (q). A little above *Bethsaida*, stood *Chorazin*, and two Villages stil'd *Dalmanutha* and *Magdala*, where *JESUS CHRIST* preach'd (r). We must not forget to mention here *Enon* near *Salim* where *John* baptized, because there was plenty of Water in that place*. The two last Towns lay near, the River *Jordan*, on the South side of the Lake, between *Tiberias* and *Scythopolis*.

(b) Id. iv. 50. (i) Mat. iv. 13. (k) Mat. xi. 23. (l) John vi. 59.
 (m) John i. 45. Mark viii. 23. (n) John xii. 21. (o) Luke x. 13, 15.
 (p) Joseph. Ant. l. xviii. c. 3. (q) Luke ix. 9, 10. (r) Matt. xi. 21.
 Mark viii. 10. Mat. xv. 39. * John iii. 23.

Mount Tabor.

Mount Tabor * is one of the most famous Places of *Galilee*; and is frequently mentioned in the *Old Testament* (s). It stands about the middle of *Lower Galilee*, between *Nazareth* †, and the Country of *Gennesareth*. According to *Josephus* (r), it is 30 Furlongs in height, and 26 round. It is remarkable upon this score, that it stands by it self in a Plain ‖, without any other Mountain or Hill near, having a plain Area at the top **, most fertile and delicious. *Josephus* tells us, that he had it surrounded with Walls ††, within the space of 40 days, for no other reason undoubtedly, but that he might render it the more inaccessible to the *Romans*. We learn from an ancient Tradition (u), that it was upon Mount Tabor JESUS CHRIST was transfigured, and that it is the same Place which is by St. *Peter* called the *Holy Mount* (w). But this hath been call'd in question by some Learned Authors, because the Transfiguration is related immediately after the Discourse which JESUS CHRIST made to his Disciples at *Cesarea-Philippi*, and that the Evangelists do not mention our Saviour's coming back from thence into *Galilee*. This hath inclined those Authors to believe, that that Event happened upon a Mountain near *Cesarea-Philippi* (a). But after all, this is no sufficient reason for departing from so ancient a Tradition. For since the Evangelists observe (x), that six Days passed between JESUS CHRIST's Discourse at *Cesarea-Philippi*, and his Transfiguration, he had time enough to return into *Galilee*, it being not above five and twenty Leagues from Tabor. We meet in the first Book of *Chronicles* with a City called Tabor (y). But it is not well known how it was situated in respect of the Mount.

The Lake of
Gennesa-
reth.

Since we are come to the *Lake of Gennesareth* so frequently mentioned in the Gospel, it will be proper to give a Description

* The same as is call'd Itabyrium (Ἰταβύριον) by *Josephus* and the *Seventy*. Jer. xlv. 18, &c. (r) Josh. xix. 22. Judg. iv. 6, 12. Psal. lxxxix. 12. Jer. xlv. 18. Hof. v. 1.

† At two Hours distance from Nazareth Eastward.

(r) De Bell. Jud. l. iv. c. 2.

‖ The Plain of Esdraelon.

** Of an Oval Figure extended about one Furlong in Breadth, and two in Length. See Maundrell's Journey. p. 113.

†† Of which it shews many Remains at this Day. Maundrell. ibid.

(u) Hieron. & Cyril. See Mat. xvii. 2. Mark ix. 2. Luke ix. 28. (w) 2 Peter i. 18.

(a) Viz. upon Mount Panium, which is exceeding high, according to *Josephus* Ant. l. xv. c. 13. de Bel. J. i. 16.

(x) Mat. Mark, Luke, ubi supra.

(y) 1 Chron. vi. 77.

of it before we pass into *Upper Galilee*. This Lake was formerly call'd *Cinnereth* (z), from a City of the same Name, as is commonly suppos'd. Afterwards it went by the name of *the Lake of Genesareth*, which is a very beautiful Country, on the West of this Lake, wherein are situated most of the Cities just before described (a). It was otherwise called the *Sea of Galilee*, or the *Sea of Tiberias*. *Josephus* makes this Lake to be 100 Furlongs, that is, about four Leagues in length; and 40 Furlongs, or near two Leagues in breadth. The River *Jordan* runs through the middle of it, and afterwards discharges itself into the *Dead-Sea*. The Water of the Lake of *Tiberias* is fresh, sweet, and good to drink, and also very full of Fish, as is evident from the Gospel-History (b).

There are but very few Cities of *Upper Galilee*, which contain'd the Tribes of *Nephtali* and *Asher*, mentioned in the *New Testament*. It reached in breadth from *Bersabe* before-mentioned, to a Village called *Bacca*, which, according to *Josephus* *, divided the *Tyrians* from *Galilee*; and in length, from *Thella*, another Village near *Jordan*, as far as *Meroth* †. One of the first Places on the West of *Upper Galilee* was *Dor*, a Sea-port Town, and a Bishop's See. Near *Dor* stands *Mount Carmel*, famous in the *Old Testament* (c) for the Miracle performed there by *Elias*; and in Profane History, upon account of the Idol *Carmel*, which was worshipp'd there by the Heathens (d). We must take care not to confound this Mount with a City of the same Name, which was situated upon a Mountain, in the Tribe of *Judah*, and on the East of *Hebron*. *Mount Carmel* is never mentioned in the *New Testament*, tho' we find the contrary asserted by a Geographer that lived in the twelfth Century ‖. From this Mountain you go to *Ptolemais* (e), one of the most considerable Cities of *Upper Galilee*, standing upon a Gulph of the *Mediterranean Sea*. This City was partly inhabited by Heathens, who were very troublesome to the *Galileans* (f). *St. Paul* went through it in his Journey from *Ephesus* to *Jerusalem*, and abode one day with the

(z) Numb. xxxiv. 11. Josh. xii. 3.

(a) Joseph. de Bell. Jud. l. iii. c. 18.

(b) Matth. iv. 18. and elsewhere.

* Concerning *Bacca*, *Thella*, and *Meroth*, see Joseph. de Bell. Jud. l. iii. c. 2.

† Sanfon says, that *Meroth* was a Village: others, that it was a Lake. *Josephus* doth not expressly say what it was.

(c) 1 Kings xviii. 19, &c.

(d) Plin. xxxi. 2. Tacit. Hist.

‖ Joan. Phoc. apud Rel. Pal. Sac. p. 330.

(e) Formerly called *Acco*, Judg. i. 31. now *Acra*. (f) Joseph. de Bell. Jud. l. ii. c. 9, 10.

Christians

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Christians that were there (g). On the East and North of *Upper Galilee*, were *Bacca*, *Cades*, and *Dan*, which are the Frontier-Towns.

Before we leave *Galilee*, it will be very proper to give an account of the *Character* of the *Galileans*. *Josephus* (h) describes *Galilee* as a very fruitful and populous Country; and represents the Inhabitants as an industrious and laborious sort of People, and of so warlike a Disposition, that tho they were surrounded by Heathens, who continually harrassed them, yet they were always able to make head against them. Notwithstanding which, it appears from several Places in the Gospel, that the *Jews* had but a very mean Opinion of the *Galileans*. It was out of Contempt they called *Jesus* a *Galilean*, as did *Julian the Apostate* (i), who gave the Christians also the same Name. As it was a commonly-received Opinion among the *Jews*, that the *Messiah* should be born at *Bethlehem*, as the Scribes told *Herod* (k); and *Christ* being born there, they affected to call him a *Galilean*, because his Mother belonged to *Galilee*, designing by this means insensibly to wear out the remembrance of his being born at *Bethlehem*. This at least we find *Origen* charging them with (l). It was with an intent to render *St. Peter* odious, that they said he was a *Galilean* (m). They cast the same Reflection upon *Nichodemus*, adding, that out of *Galilee* never came a Prophet (n). *JESUS CHRIST* seems to give the *Jews* an indirect Reproof for this Aversion, when he asks them, whether those *Galileans*, whose Blood *Pilate* had mixed with their Sacrifices, were greater Sinners than themselves (o). There was a Saying current among the *Jews*, which plainly enough discovered their Hatred to the *Galileans*. And that is, that when the *Messiah* comes, *Galilee* will be destroy'd, and the *Galileans* shall wander from City to City, without meeting with Pity or Compassion. From whence a learned Commentator (p) hath very ingeniously observ'd, that when the Person possess'd with the Devil at *Capernaum* asked *JESUS CHRIST*, *Are you come to destroy us?* he meant the *Galileans*, and not the Devils.

(g) Acts xxi. 7.

(h) Joseph. de Bell. Jud. l. iii. c. 2.

(i) Socrat. Hist. Eccl. l. iii. 12.

(k) Matth. ii. 5. John vii. 42.

(l) Origen contra Cels. p. 39, 40.

(m) Matth. xxvii. 73. Luke xxii. 59.

(n) John vii. 52. This was a great Falshood, as we have observ'd in our Note on that Place.

(o) Luke xiii. 2.

(p) Lightfoot Hor. Hebr. in Marc. i. 24.

Several

Several very probable Reasons may be assign'd for this Aversion which the *Jews* had for the *Galileans*. 1. It is undeniably certain, that the *Jews* ascrib'd a greater degree of Holiness to *Judea*, than to the other parts of the *Holy Land*, because *Jerusalem* and the *Temple* stood therein. 2. We have already observ'd, that *Galilee* was inhabited by those Parts of the ten Tribes that remain'd in the Land, when the rest were carried away captive, or returned thither from the Place of their Captivity (q). Now the *Jews*, properly so call'd, set a vast difference between themselves and the ten Tribes. 3. The uncouth Language of the *Galileans* made the *Jews* slight and despise them. It is well known how the wrong Pronunciation of the word *Shibboleth* betray'd the Inhabitants of *Ephraim* (r); and that St. *Peter* was known to be a *Galilean* by his Speech (s). We have this Maxim in the *Talmud*, that because the *Jews* speak their own Language well, therefore the Law was confirmed to them; whereas it never was so to the *Galileans*, because they speak ill. 4. The *Galileans* being mixt with the *Gentiles*, was a very great cause of this Aversion. They were not only in a manner surrounded with them, having for their Neighbours the *Phenicians* and *Syrians*, but they also jointly inhabited several Cities in *Upper Galilee*, and other Places, as *Scythopolis* (t), &c. It is true that there were *Gentiles* in some Cities of *Judea*, but that was only in Sea-port Towns, at a considerable distance from *Jerusalem*, and the rest of *Judea*, as *Azotus*, *Gaza*, *Jamnia*, where *Philo* says (u), that the Heathens were very troublesome to the *Jews*.

Let us now return to the North of *Upper Galilee*, where lay *Tyre*. *Phœnicia* (w), and *Syria*. In *Phœnicia* there are two remarkable Cities on the Sea-Coast, namely, *Tyre* and *Sidon*. The former (x), which is built on an Island of the same Name, is a Place of great Antiquity, and famous upon several accounts, as its vast Trade (y), the Nations and Colonies it transplanted into several Parts of the World *, as *Carthage*, &c. and the Wars which it was engaged in against *Nebuchadnezzar*, who besieg'd it for thir-

(q) See this proved by Lightfoot in Chron. Nov. Test. Tom. 2. p. 14. and Gasp. Abel. Monarch. Israel. p. 294, 295. (r) Judg. xii. 6. (s) Luke xxii. 59.

(t) Joseph. de Bell. Jud. l. ii. c. 19.

(u) Philo Legat. ad Caium.

(w) Called otherwise Syro-Phœnicia, because it bordered upon Syria, so distinguish it from Palestine, properly so called, which sometimes went by the Name of Phœnicia.

(x) Tyre was formerly call'd Tzor. Josh. xix. 29.

(y) Ezek. xxvi, xxvii.

* Plin. Hist. Nat. v. 19.

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seven Years together (z), and against *Alexander the Great*, who spent seven Months in taking it (a). The Prophets draw almost the same Character of this City (b), as St. John doth of the mystical *Babylon* in the *Revelations* (c), and denounce almost the same Judgments against both of them. *Ezekiel* in particular (d), foretold that *Tyre* should be built no more. It was, notwithstanding, in all its Glory in the time of *Alexander the Great*, who took it about 300 Years after *Nebuchadnezzar*. It was still in great Repute in our Saviour's time; he frequently mentions it (e), he preached in the neighbouring Parts, and there he healed the Daughter of a *Canaanitish* Woman. We find that the *Tyrians* made a considerable Figure in the Reign of *Herod Agrippa*, who designed to go and wage War with them, had they not made their Peace with him by their Deputies (f). There were *Christians* at *Tyre*, when St. Paul travel'd through that Place (g). It was a Bishop's See in the second Century. St. Jerom tells us (h), that in his time it was the most famous, and most beautiful City of *Phœnicia*, and a Mart for all the Nations of the World. That ancient Father alledges this, as an Objection against the fulfilling of the Prophecy of *Ezekiel* (i), and solves it, by saying that the Prophet's meaning is only this, That *Tyre* should no longer be the Queen of Nations, and enjoy the same Authority and Dominion it had under *Hiram*, and its other Kings, but should be subject to the *Chaldeans*, *Macedonians*, *Ptolemies*, and at last to the *Romans*. Others suppose, that the Prophet doth not there speak of the Ruin of *Tyre* by *Nebuchadnezzar*, and *Alexander the Great*, but of its final Destruction, whereof the others were only so many Fore-runners. And indeed *Tyre* is now only a poor Village inhabited by a few Fishermen. So that the Prophecy is fulfill'd, which declar'd, That it should be a Place for Fishers to dry their Nets on (k). *Ezekiel* may also be explain'd by the Prophet *Isaiah* (l), who limits the Destruction of *Jerusalem* to 70 Years. But, without having recourse to Explanations, that may seem to be far-fetch'd; it is much more proper, with some

(z) Joseph. Antiq. l. x. c. 11. (a) Q. Cur. l. iv. c. 4. Arrian. de Exped. Alexand. l. ii.

(b) Isai. xxiii. Ezek. xxvi, xxvii. (c) Revel. xviii.

(d) Ezek. xxvi. 14. (e) Matth. xi. 21. xv. 21. Mark iii. 8. Luke vi. 17. (f) Acts xii. 20.

(g) Acts xxi. 4. (h) Hieron. in Ezek. xxvi, xxvii. (i) See Ezek. xxvi. 14.

(k) Id. ibid. (l) Isai. xxiii. 15.

learned Authors†, to interpret this Prophecy concerning *Old Tyre (m)*, which stood a little lower on the Continent. This last was indeed destroyed by *Nebuchadnezzar*, and never built again. The Inhabitants finding themselves upon the very brink of Destruction, took ship with their Wives and Children, carrying along with them their most valuable Goods, and came to the Island of *Tyre*, where they built a City of the same Name; so that *Nebuchadnezzar*, according to the Prophecy (*n*), got nothing by his Expedition. It is somewhat strange that St. *Jerom (p)*, who hath recorded this Particular, doth not make use of it to answer the Objection he brings. We learn from *Josephus (q)*, that there were *Jews* at *Tyre*, who underwent very great Hardships from the *Tyrians*. This City was formerly the *Metropolitan See* for the Province of *Phœnicia*.

Among the chief Cities of *Phœnicia*, we must not forget to rank *Tripoli*, which was also a Sea-port Town, and a Bishop's See. It is still in being, and in the hands of the *Turks*. There are some *Christians* in it belonging to the *Greek Church* *.

Above *Tyre* on the Sea-coast, stands *Sidon* ‖, nam'd the *Great* in *Joshua (r)*. This City, which is of a longer standing than *Tyre*, had been assigned to the Tribe of *Asher*, but they could not drive out the *Sidonians* from thence (*s*). *Josephus*, who places it within the Dominions of the *Phœnicians*, tells us, that the Inhabitants shook off their Government, and submitted to *Shalmaneser*. *Sidon* is but occasionally mention'd in the *New Testament*, and that is when St. *Luke* tells us that *Julius* the Centurion gave St. *Paul* leave to go there and see his Friends (*t*). It was a Bishop's See.

Between *Tyre* and *Sidon* lies *Sarepta*, a little Town, remarkable upon account of the Miracles perform'd there by Almighty God for the sake of *Elijah*, and a Widow Woman belonging to

† Sir J. Marsham. Sac. xvii. Le Clerc, Comp. Hist.

(m) i. e. Palætyrus. Alexander the Great used the best part of the Materials of this City in making the Isthmus, which now joins Tyre to the Continent. See Q. Curt. l. iv. c. 2.

(n) Ezek. xxix. 18. (p) Hier. in Ezek. xxix. (q) Joseph. de Bell. Jud. l. ii. c. 20.

* See the Description of Tripoli, and Mount Libanus, in Dandini's Voyage du Mont Liban.

‖ It took its name from Sidon the eldest of the Sons of Canaan, Gen. x. 15.

(r) Jos. xix. 28.

(s) Joseph. Antiq. l. v. 1. & ix. 11.

(t) Acts xxvii. 3.

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that place (*u*). We learn from *the Itinerary of Antoninus the Martyr*, who is suppos'd to have liv'd in the 4th Century, that there were Christians in his time at *Sarepta*, and that they pretended to shew there *Elijah's* Chamber, and the Widow's Cruise. Another Traveller (*w*) tells us, that they had built a Church in the place where that Miracle was done.

On the East of *Sidon* stands Mount *Libanus* (*x*), so famous for its fine Cedars, and *Anti-libanus*, another Mountain over-against it, as you go towards *Damascus*. Between these two Mountains lies a large Valley, of a considerable Length, where *Cale-Syria* is commonly plac'd. They reckon several Cities in this part of *Syria*, as *Abila*, from whence the Province *Abilene*, which was bestowed by *Agrippa* upon *Lysanias* (*y*), seems to have taken its name.

Syria.

Several Countries of *Asia* went under the name of *Syria*, as *Palestine* for instance, and *Mesopotamia*, which is called *Syria of Rivers*, because it is between the *Tigris* and *Euphrates*. But by *Syria* here we understand, that which lies on the North-East of *Upper Galilee*, and is called in Scripture *Syria of Damascus* (*z*). *David* made himself Master of this Province, and annex'd it to the *Land of Israel* (*a*). It was taken from *Solomon* by the *Syrians of Zoba* (*b*). *Benhadad* was King of *Syria* in the time of *Elisba* (*c*). This Country fell afterwards into the hands of the *Assyrians*, from whom *Alexander the Great* took it. After the death of this Monarch, his Dominions being divided among his chief Officers, this Province fell to *Seleucus's* share, and was for a considerable time enjoy'd by his Descendants, who from him were call'd *Seleucides*. It was at last conquer'd by *Pompey*, and thenceforward govern'd by *Roman* Presidents, on whom the Procurators of *Judea* did depend.

Damascus.

The chief City of *Syria* is *Damascus*, more remarkable for *St. Paul's* Conversion that happen'd near it (*d*), than for any thing else that could be said in its commendation. It appears from *Genesis* (*e*) that it is a place of very great Antiquity, since we read

(*u*) 1 Kings xvii. 9.

(*w*) Phoc. Descript. Loc. Sanct.

(*x*) *Libanus* is de-

riv'd from a Hebrew word signifying white, because this Mountain is covered with Snow.

Jerem. xviii. 14.

(*y*) Luke iii. 1.

(*z*) 2 Sam. viii. 6.

(*a*) 2 Sam. x.

(*b*) 1 Kings xi. 25.

(*c*) 2 Kings vi.

(*d*) Acts ix. 3, &c.

(*e*) Gen. xiv. 15.

For an Account of the present State of Damascus, see Mr. Maundrell's Travels.

thar

that *Abraham* pursu'd as far that City, those Kings which had taken his Nephew *Lot* Prisoner. *Damascus* is frequently mention'd in Scripture under different Ideas, sometimes as a noble and magnificent City, and at other times as a place full of Pride, Violence and Idolatry. It was heretofore an Episcopal Seat, and the Bishop thereof Suffragan to the Patriarch of *Antioch*.

It remains now that we should say a word or two concerning that part of *Palestine* which lies on the other side *Jordan*, beginning at the North. The most considerable City on that side, at the upper end of the Lake, is *Cæsarea-Philippi*, so call'd, because *Philip* the Tetrarch repair'd, and beautified it with several stately Buildings, in honour of *Tiberius Cæsar**. It was before nam'd *Panæas*, because situated near *Mount Panium*. *JESUS CHRIST* often preached near this City; but it is no where said that he ever was in it. And therefore what is related concerning a Statue of our Saviour's being set up in that City, in remembrance of his curing a Woman there, that had been troubled with an Issue of Blood for twelve Years (f), is all a Fable. The Miracle might indeed have been perform'd near the City, but it doth not appear that it was done therein. However it be, we are further told, that *Julian* beat down that Statue, that the Heathens put the Emperor's in its room, and that the Christians plac'd *JESUS CHRIST*'s in their own Church. *Cæsarea-Philippi* is frequently mention'd in the Gospel History. But the two *Cæsarea's* lying near one another, it is no easy matter to know which is meant, when we find *Cæsarea* mentioned without any distinguishing Appellation.

Above *Panæas*, on the East of the Lake, stands another City *Julias* of *Gaulonitis*, named *Julias*, built also by *Philip* the Tetrarch in honour of *Julia*, in the place of a Village called *Bethsaida* (g). We have spoken of it elsewhere.

One of the most considerable places on the other side *Jordan* *Decapolis* is *Decapolis*, that is, the Country or Territory of *Ten Cities*. 'Tis frequently mention'd in the *Gospels* (h), as well as in *Jose-*

* Joseph. Antiq. xviii. 3. Philip's Dominions were Gaulonitis, Iturea, Trachonitis, Batanea, and Peræa.

(f) Theophanes, who lived in the ninth Century, relates this matter: But the Truth of it may justly be question'd, because that Author was a great Stickler for Image-Worship, and it is even suppos'd that he died a Martyr for it.

(g) Joseph. ubi suprâ. (h) Matth. iv. 23. Mark v. 20. and vii. 31.

phus, and other prophane Authors. But it is no easy matter exactly to know which were these ten Cities, because the Learned are not agreed about it. It is even suppos'd that there were some of them on this side *Jordan*, as *Scythopolis*. We may safely rank among the Cities of *Decapolis*, *Gadara* (1), which was situated on the other side *Jordan* between *Gaulonitis* and *Perea*; where *JESUS CHRIST* did some Miracles (2). As also *Pella*, where the Christians retir'd after the Destruction of *Jerusalem*. This last was a Bishop's See.

Bethabara.

It is very probable that *Bethabara* (2), where *John* baptiz'd, stood on the other side *Jordan*. At least *St. John* seems to place it there (k). Some Authors are indeed of opinion, that the Greek Word *, which is commonly rendred *beyond*, signifies also *along*, which makes it doubtful whether *Bethabara* was on *this*, or the *other*, side *Jordan*. We shall leave the matter undecided, because it is of no consequence †.

There are several other Places in that part of *Palestine* lying on the other side *Jordan*, which we shall take no notice of, because they are nowhere mention'd in the Gospel. For this reason we shall say nothing of *Batanea*, *Iturea*, otherwise called *Auranitis*, nor of *Trachonitis*, a Province on the North of *Perea*, which was the most considerable of all. There will be no occasion neither for speaking of the several Countries, where the Apostles preached the Gospel, because they are sufficiently describ'd in our *Notes* and *Prefaces*, on the *Gospels*, *Acts*, and *Epistles*, and besides are known by every body. Here therefore we shall conclude this Article ‖.

Of the Distance of Places.

As there is frequent mention of the Distance of Places, both in the *New Testament*, and also in our *Notes* and this *Introduc-*

(1) There was another *Gadara* near *Azotus*, on the West of *Judæa*.

(2) Mark v. 1. Luke viii. 26.

(2) *Bethabara* signifies the House of Passage, because here was a Ford over the River *Jordan*.

(k) John i. 28. x. 40.

* *Πέραν*.

† It is however very probable, that in *St. John's Gospel* the Greek Word (*πέραν*) signifies beyond, on the other side; since *Peræa*, which is certainly on the other side *Jordan*, took its name from that Word, and that the other Provinces which are beyond, and not along the River, went also under the Name of *Peræa*.

‖ As Geographers are not always agreed about the Situation of some Places, we have followed *Josephus*, *Eusebius*, and especially *Mr. Reland's Palestina Sacra*, wherein this whole Matter is fully handled.

tion, it will be proper to give a general Notion of them here. The *Greeks* commonly reckoned the Distance between places by *Stadia**, as did afterwards the *Romans*; and the *Hebrews* (h) since their Intercourse with the *Greeks*. The *Stadium* was 125 Paces, eight of which made a *Roman Mile*.

The *Miles* were so call'd, because they contained a thousand Paces, of five Feet each. The *Romans* used to mark them by setting Stone-pillars at every Mile's end; hence this Expression in their Authors, at the first, second, or third Stone (m). The *Miles* are mentioned but once in the Gospels (n).

One *Roman*, which is the same as one of our *English Miles*, was 1000 Paces. The Land of *Israel* might be near 220 Miles in Length, and about 120 in Breadth.

The *Cubit*, which was used in measuring Buildings, consisted of 1 Foot and a half. And therefore 2000 Cubits, which was the space the *Jews* were allowed to walk on the Sabbath-day (o), amounted to about 3 *Stadia*, or one of our Miles.

It cannot be unacceptable to the Reader to have here all these Measures comprised in five *Latin Verses*, which we have borrowed from a late learned Author (p).

*Quatuor ex granis digitus componitur unus.
Est quater in palmo digitus, quater in pede palmus,
Quinque pedes passum faciunt; passus quoque centum
Viginti quinque & stadium dant; sed miliare
Octo facit stadia; & duplatum dat tibi leuca.*

Of the Hebrew Money.

THEY were formerly wont in their Commerce and Payments, not to tell the Money, as we now do, but to weigh it; and the same Pieces served them both for Weights and Money. They were made of one of these three sorts of Metals, Brass, Silver, or Gold (pp). But the word *Brass* was used to denote any kind of Money, of what Metal soever (q); the reason of

* The Stadium was a Space of 125 Paces in Length, where People exercised themselves in running. 1 Cor. ix. 24.

(h) Luke xxiv. 13. John vi. 19. (m) Ad primum, secundum, tertium lapidem, &c. i.e. Mile. (n) Matt. v. 41. (o) Acts i. 12.

(p) Lensden ap. Pritium Introd. ad Lect. Nov. Test. p. 609.

(pp) Mat. x. 9. (q) Mark vi. 8.

which

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which is, that the Weight of Brass was the Standard whereby Money was valued.

One of the least Pieces of Money mentioned in the *New Testament* is the *Lepton* or *Mite*, which is by St. *Jerom* called *Minuta*. St. *Mark* tells us (r), that two of these Pieces made one *Quadrans*. It is probable that the word *Lepton* was used to specify any small Piece of Money, since what St. *Matthew* calls *Quadrans*, is by St. *Luke* (s) named *Lepton*. [The *Lepton* was worth o l. o s. o d. o q. $\frac{1}{12}$.]

The *Quadrans* was a Piece of Brass-Money weighing three Ounces, which makes the fourth part of the *Roman As*, or Penny. This word, as well as *Lepton*, was used to denote any small Piece of Money. The *Quadrans* was the Fee of the Bath-keepers at *Rome*. [o l. o s. o d. o q. $\frac{1}{4}$.]

The *As*, or *Penny*, was a Brass Piece, which weighed seven Ounces and a half, at least in the time of our Saviour JESUS CHRIST (t). For it is to be observ'd, that at first the *Roman As* or Penny weighed one Pound, that is, twelve *Roman* Ounces. Afterwards it was reduced to ten Ounces, then to nine, and at last to seven and a half, as it was in *Augustus's* time (u). There is no mention in the *Evangelists* of the *As*, but only of a piece of less value, which is by them termed *Assarion* (*). The *As*, as is suppos'd, was worth 8 *Lepta*, [or 3 q. $\frac{1}{12}$.]

The *Drachma* was a Silver Coin, in use among the *Greeks*, and afterwards among the *Jews* and *Romans* (w). It was somewhat less than the *Roman Denarius*, and more than the *As*, since it weighed eight Ounces. The *Didrachma* was two *Drachma's*, which made half a *Shekel*. Every *Israelite*, when he was arrived at the Age of Twenty, was obliged to pay yearly this Tribute for the Use of the Temple (x). It is commonly supposed that the *Roman Emperors*, upon their becoming Masters of *Judea*, exacted the same Sum (y), and that so the *Jews* came to pay it twice, once to the Temple, and once to the Emperor. If this Conjecture is well grounded, it may give a great light to these words of JESUS CHRIST: *Render to Cæsar the things which are Cæsar's, and to God the things that are God's* (z). But Christ is not there speaking of

(r) Mark xiii. 42. (t) Matth. v. 26. Luke xii. 59. xxi. 2. (u) The Sestertius was worth Two-pence Half-penny. (w) Pitisc. Lexic. Antiq. Rom. (*) Matth. x. 29. Luke xii. 6. (x) Luke xv. 8. (y) Exod. xxx. 13. Matth. xvii. 24. (z) Hoffm. Lexic. (z) Matth. xxii. 21.

the Tribute of the *Didrachma*, which is mention'd elsewhere (a), but of that of a *Denarius*. Thus much is certain, that after the Destruction of the Temple, *Vespasian* order'd all the *Jews* to pay yearly those two *Drachma's* to the *Capitol* (b). [The *Drachma* was 7 d. 3 q. of our Money.]

The *Roman Denarius* was a Silver piece weighing ten Ounces, which was worth at first ten *As's* (c). After the War with *Anni-bal*, it mounted to sixteen, and afterwards was reduced to twelve. It is frequently mention'd in the Gospels; being one of those *Latin* words to which the Evangelists have given a *Greek* Sound and Termination. The *Denarius* was worth 7 d. 3 q. of our Money.

The *Statera* (d) was also a piece of Silver Money worth about four *Drachma's* or *Denarij*. It was the same with the *SHEKEL*, which made 2 s. 3 d. 1 q. †. The *Rabbins* infer from *Exod. xxx. 13.* and *Lev. xxvii. 25.* where there is mention of the *Shekel of the Sanctuary*, that there were two sorts of *Shekels*, the one sacred, and the other profane, and that the sacred was worth double the profane. But several learned Authors (e) rejecting this Distinction, understand by the *Shekel of the Sanctuary*, a *Shekel* of just weight and good Silver, such as was kept in the Sanctuary, for a Standard; in imitation of the *Egyptians*, who kept in their Temples Standards of their Weights and Measures. However it be, 'tis commonly suppos'd that it was some of these pieces the Priests gave *Judas* to betray *Jesus* (f). And indeed when the Ancients spoke of a piece of Silver in general, they meant the *Shekel*. There are *Hebrew Shekels* still to be seen in the Cabinets of the Curious. They have on one side a Vessel, which is suppos'd to be the Pot wherein the *Manna* was laid up, or else *Aaron's Censer*, with this Inscription in *Samaritan* Characters, *The Shekel of Israel*: and on the other, a blown Flower, which seems to be *Aaron's Rod that budded*, with these words round it, *Jerusalem the Holy*.

The *Mina* (g), or *Silver Mark*, weighed sixty *Shekels*, and according to others, fifty †: which might make about 6 l. 16 s. 7 d.

(a) Matt. xvii. 24.

(b) Joseph. de Bell. Jud. l. vii. c. 26.

(c) For which reason it was nam'd *Denarius*, i. e. the Tenth. There was the Number X mark'd on one side.

(d) Matth. xvii. 27.

(e) Cleric. in *Exod. &c.*

(f) Matth. xxvi. 15.

(g) Luke xix.

† The Passage in *Ezek. xlv. 12.* where the *Mina* is mention'd, is obscure. In some Copies of the Septuagint the *Mina* is said to be 30 *Shekels*, in others 60, &c.

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19. 1. There were also *Mina's* of Gold that weighed 100 *Shekels*.

Some learned Authors infer from *Exod.* xxxviii. 25, 28. that the *Silver Talent* weigh'd three thousand *Shekels*. But it must be observ'd that the Talent was not the same every where. The *Hebrew* one weighed more than that of the *Greeks*, and amounted to 341 *l.* 10 *s.* 4 *d.* 19. 4. The common *Attick* Talent might be worth about 193 *l.* 15 *s.* It is very probable that the *Jews* made use of it in their Commerce. We have given but a general Description of these Matters, thinking it both needless and impossible to pretend to give an exact Account of 'em, since Authors are so very much divided about them.

We may say the same concerning the *Measures*, and it will also be sufficient to have only a general Notion of them. There are two sorts of Measures; some are used in taking the Dimensions, as the Length or Breadth of any thing; others are Vessels for measuring Corn, and the like, or Liquors, as Wine and Oil, &c. The *Long Measures* of the *Hebrews* were as follows;

The Long
Measures.

The *Digit* or *Finger's-breadth* is something less than an Inch, [$\frac{1}{12}$ Foot. $\frac{1}{12}$ Inch. $\frac{1}{12}$]. The *lesser Palm* is four *Fingers*, or three Inches; the *great Palm* is the length between the top of the Thumb, and the top of the middle Finger when the Hand is stretched out. The *common Cubit* is one Foot and a half. The *Royal Cubit* * is longer than the last by three *Digits*. The *Geometrical Cubit* consists of six common Cubits. The Dimensions of *Noah's Ark* are suppos'd to have been made according to this. *Reeds*, or *Lines* were used in measuring Land (b). Hence this Expression in the *Psalms*, (i) *The Lines are fallen unto me in pleasant places*. The *Reed* or *Line* was six Cubits and one Palm long (k).

Of Dry and
Liquid Mea-
sures.

The *Chenix*, mention'd in the *Revelations* (l), was one of the least of the *Dry Measures*. It held as much as a temperate Man can eat in a Day. But it was not of the same bigness every where. It is suppos'd that that which is mention'd in the *Revelations* was one of the least of those that went under that name, and held about two pounds. This Measure was used in distributing to the Soldiers their Allowance of Food.

* The Chaldee Paraphrast hath rendered by a Royal Cubit, what is call'd the Cubit of a Man. Deut. iii. 11.

(b) Josh. xvii. 14.

(i) Psal. xvi. 6.

(k) Rev. xxi. 15.

(l) Rev. vi.

There

There is mention in St. *Matthew* (m) of a Measure called *Satum* ||, which was very much in use in *Palestine*. The Learned are not agreed about its bigness, some making it bigger, and others smaller. It is most generally supposed, that it was the third part of an *Ephah*, which was a *Hebrew* Measure containing 447 Cubick Inches, that held 1 *Gallon*, and 7 *Pints*. The *Ephah* was otherwise named *Bath*. The *Corus* is the same Measure as the *Hebrew Chomer* †, as is manifest from *Ezekiel*, by comparing the original *Hebrew* with the *Seventy* (n). The *Chomer* was the largest Measure the *Hebrews* had. It held 10 *Ephahs*, [or 24 *Pecks*] and contained 13410 Inches. It was also a Liquid Measure (a). The *Modius*, mentioned in St. *Matthew* (p), is supposed to be the same as the *Satum* or *Seah*. The *Hebrews* had several other kinds of *Dry Measures*, but since they are not mentioned in the *New Testament*, we think it needless to give an account of them here, and therefore desire the Reader to consult those that have fully treated of this Matter.

The least Measure that is mentioned in the Gospel (q) is the *Sextarius* ††, which is supposed to be the same as the *Log* (r) of the *Hebrews*, that held about one Pound of Oil.

Authors are very much divided in their Opinions about the bigness of the Measure which is by St. *John* named *Metretes* (s); some fancy that it was the same as the *Ephah*. Others taking the Dimensions of the Vessels or Cisterns mentioned in that place, (which are said to contain two or three *Metretæ* apiece) according to those of the *Amphora*, or *Attick Urn*, which contained, as is supposed, 100 Pounds of Liquor, imagine that the *Metretes* held 200, or 300 Pounds of Water. Others, in short, imagine that it answered to twelve *Roman Congij* *. It is of no manner of con-

(m) Matt. xiii. 33.

|| This word is derived from the *Hebrew* *Seah*, which is the Name of this Measure.

† We must take care not to confound the *Chomer*, with the *Gomer*, which held 3 *Pints*. The *Corus* is mention'd Luke xvi. 7.

(n) Ezek. xlv. 14.

(o) 1 Kings v. 11. Luke xvi. 7.

(p) Matt. v. 15. Grot. in loc. The *Modius* is one of those Latin words to which the Evangelists have given a Greek Sound and Termination. (q) Mark vii. 4.

†† The word *Sextarius* is also a Latin word, to which the Evangelists have given a Greek Termination; it was so called, because it was the sixth part of the *Roman Congius*, which was a Vessel containing ten *Roman pounds* of Water.

(r) Lev. xiv. 12.

(s) John ii. 6. It is a Greek word which signifies Measure. It was in use among the Greeks and Romans. [It held 7½ *Pints*.]

* The *Congius* was a *Roman Measure*, which held six *Sextarii*, and was the eighth part of the *Amphora*.

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sequence after all, to know the bigness of those Cisterns, because tho' Jesus CHRIST had changed but one drop of Water into Wine, the Miracle would have been as great as if he had changed a large Quantity. The Miracle would not have been indeed so very conspicuous, but it could not upon any account have been the less certain or unquestionable.

Concerning the Various Readings.

IT was next to impossible that the Original Copies of the *New Testament* should not in process of Time be lost, especially during the grievous Persecutions which the Church was at first exposed to, without a perpetual Miracle which there is no ground for supposing. To prevent such an Inconvenience, the Primitive Christians took care to write out several Copies, that if any should happen to be lost in one place, there might be some to be found in another. There are none of those antient Copies, which were taken from the Originals, extant at this time; but as the Number of them increased by degrees, there are several of a considerable Antiquity still in being, from which, Editions of the *Greek Testament* have been printed at different times *. Great Numbers of these Manuscripts are to be seen in the most famous Libraries of Europe †.

All Diversity between Copies made by different Persons, and at different Times, and Places, could not possibly have been prevented without a great, and a continual Miracle. These Differences that occur in *Manuscripts*, are termed *various Readings*. When therefore it is said that there is in such, or such a place, a *various Reading*, the meaning of it is, that you read otherwise in one Manuscript than in another. Origen long ago complained (a) of these Diversities, which he ascribed to several Causes, as the Negligence, Rashness, and Knavery of Transcribers. St. Jerom (b) tells us, that when he made his Version of the *New Testament*, he collated the Manuscripts that were then extant, and found a great Difference among them.

* The first was in the year 1515, at Complutum a City of Spain, now call'd Alcala.

† For an account of them, see Dr. Mills's *Prolegomena* to his Edit. of the *New Testament*, printed at Oxford in 1707. And a *Dissertation upon that Subject*, printed at Amsterdam, Anno 1709.

(a) Origen Hom. 8. in Matt.

(b) Hier. Præf. in 4. Evang.

Several Persons are of opinion that it would have been much better to let those *various Readings* remain in Libraries, than communicate them to the Publick, as hath been done, especially in this, and the last Century: But this Diversity is so far from being any way prejudicial to Religion, that, on the contrary, the making of it known to the World hath been of great service to the Christian Cause, and that upon several accounts. 1. As this Diversity could not by any means be so well concealed, as not to be discover'd some way or other, the Enemies of our Religion would have taken from thence an occasion of insulting, and magnifying this Difference, and would have proclaimed it every where, That there must needs be a very great Diversity between the Manuscripts and printed Copies, since People were unwilling to communicate the *various Readings* to the World. Whereas by their being made publick, we find with pleasure, and even with some admiration, that those Variations consist in indifferent Points, that there is none of any consequence but what may be easily reconciled by comparing other *Manuscripts*, and that they are almost every where nothing but pure mistakes of the Transcribers, which are unavoidable in any Work whatsoever.

It may also have sometimes happened, that a *Scholium* or Note, which had by one Transcriber been put in the Margin to illustrate a Passage of Scripture, was foisted into the Text by another, either because he looked upon it as a good Observation, or imagined that it belonged to the Text. But in this case, it is very observable, that the Difference caused by such Additions as these, doth no way affect either *Faith*, or *Morality*. Several *Criticks*, for instance, are of opinion, that the 7th Verse in the Vth Chapter of the Ist Epistle of St. *John*, crept in this manner from the Margin into the Text, because this Passage is not to be found in most of the antient *Greek* and *Latin* Manuscripts, nor in the Writings of the *Greek Fathers*, that disputed against the *Arians*. But let it be, if you will, an Omission in the Manuscripts where it is wanting, or an Addition in those where it occurs, it can no way be prejudicial to the Christian Faith; since whatever Sense you put upon that Passage, the same Truth being taught in other places of the *New Testament*, there is no more occasion of adding, than there is inconvenience in omitting it. The whole Question then is to know the Truth of the Matter; [*i. e.* whether this Passage hath been foisted in or not.]

2. It is evident from those *various Readings*, that the Books of the *New Testament* have not been corrupted by the malice of Hereticks, and that if there occurs any Difference between the several Copies of them, it is entirely owing to the Carelessness or Ignorance either of the Transcribers, or of those that dictated, the latter of which might possibly mistake in reading or pronouncing. And indeed it is plain that if those Transcribers had been directed by *Hereticks*, they would have made such Alterations as countenanc'd their Errors and Prejudices, and that their varying from the other Copies would not have been confin'd to Words, or different Turns, which in the main signify the same thing, or to some Additions or Omissions, from which they could reap no manner of Advantage. If likewise they had alter'd any Passage in one of the Gospels, they must have alter'd also all the rest, where the same matter is recorded. Now we find no such thing, and instead of the Differences observable in their Copies, they would have taken care to render them exactly uniform, had they had any design of corrupting the Text on purpose to support their Opinions. In short, neither would an Orthodox Christian nor a Heretick, have presum'd to falsify any one place in the *New Testament*. Had the former been guilty of such a pious Fraud, the Hereticks would not have spared him in the least; as, on the other hand, no Orthodox Person would have suffered Hereticks to make any Falsification in the Sacred Writings. The Hereticks that sprung up in the Apostolical Times attempted indeed to corrupt the Gospels, but all their Endeavours proving unsuccessful, they forged several Gospels, as we learn from St. *Ireneus* (c). This Father does not charge the Hereticks with falsifying the *New Testament*, but only with putting a wrong Sense upon it, and taking some Passages from thence, which they put into their pretended Gospels (d). 'Tis true, that we find *Origen* complaining (e), that the *Marcionites*, *Valentinians*, and *Lucianites*, had adulterated the Gospel. But it is well known how they were expos'd by St. *Ireneus*, *Tertullian*, and others, Tho' *Arianism* had been then anathematiz'd, it got notwithstanding the upper hand in the following Ages. Now what could be easier than for the *Arians* to have seized all the Copies, and changed them as they thought fit. Yet it is what the *Greek* Fathers, who disputed against

(c) Iren. l. i. c. 17.

(d) Id. l. i. c. 1. p. 1—19.

(e) Orig. contra Cels. l. ii. p. 77. them,

them, never charged them with. They confuted them, on the contrary, with Passages, which were not by them call'd in question.

St. *Ambrosius*, a *Latin* Father, accuses indeed the *Arians* of having added to the 32^d Verse of the xiiith Chapter of St. *Mark* these words, *nor the Son*; and he affirms at the same time, that they were not in the ancient Manuscripts. But we have more reason to believe in this particular the *Greek* Fathers, than St. *Ambrosius*, who in all probability had consulted but few *Greek* Manuscripts, and who used the ancient *Italick* Version. It is really strange, that these words should be wanting in the ancient Manuscripts, when they are found in all those that are now extant, some of which are suppos'd to be as old as the fourth Century. Then we cannot well imagine what St. *Ambrosius* means by the *ancient Manuscripts*. The *Italick* Version which he used, and wherein these words occurred, had been translated from the most ancient Manuscripts, and perhaps from the Originals themselves, since it was done in the beginning of the second Century. St. *Ireneus* (f) who liv'd about the same time, found these words in his Manuscripts. When *Arius* pressed *Athanasius* with this Passage (g), nothing could be more natural than for him to say, that these words, *neither the Son*, were not in the ancient Copies. But instead of that, in answer to the Objection made to him, he observes that the rest of the Evangelists were silent in this particular, and he puts an Orthodox Interpretation upon the words of St. *Mark*. So that in all probability St. *Ambrose* had been imposed upon in this matter, and too rashly given credit to a false Report. The Manuscripts written in After-Ages have not the least Marks of the Errors which sprung up after *Arianism*. Some of the *Latin* Fathers have indeed accused the *Pelagians* and *Eutychians* of falsifying the Gospels, but without any manner of ground. It is suppos'd, for instance, that St. *Jerom* upbraids the *Pelagians* for having altered the 14th Verse of the xvith Chapter of St. *Mark*, wherein JESUS CHRIST reproves his Disciples for the Hardness of their Hearts, because they did not believe those who had seen him after his Resurrection. But we find nothing of this in St. *Jerom* (h). Having alledged the Incredulity of the Disciples to prove that it is not in our power to prevent falling into Sin, he brings in the Answer which the *Pelagians* made to the Objection; but he doth not speak of the Text's

(f) Iren. ii. 48.

(g) Athan. contra Ar. T. i. p. 131.

(h) Hier. adv. Pelag. l. ii. T. iii. p. 291.

being

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being corrupted, nor of *Various Readings* in this place, as there is really none in the Manuscripts. 'Tis true, St. *Ferom* says, that this Passage is to be found in some Manuscripts, and especially in the *Greek* ones; but what he means by this, we cannot well imagine, since all the Manuscripts, *Greek* as well as *Latin*, agree in this respect with the printed Copies.

Vigilius Bishop of *Tapsus* in the fifth Century, accuses the *Eutychians* of having altered the 28th Verse of the xvth Chapter of the same Gospel, by putting that *JESUS CHRIST was numbred among the Dead*, whereas it is in the Text, that he was *ranked among Malefactors*. This Alteration they made, as the Bishop pretends, with a design to countenance their Notion, that *JESUS CHRIST* did not really *suffer* and die, but only *appeared* to others so to do. But nothing can be more groundless than this Charge. We don't learn that *Eutyches* ever maintained that *JESUS CHRIST* did not really die. This was only a Consequence drawn from his Doctrine, wherein he confounded the two Natures of Christ. Besides, supposing that he had been an Assertor of the Opinion of the *Docetæ* *, this Change was likely to do more harm than good to his Cause; since the original *Greek* Word, which he rendred *to be reckoned*, signifies also *to be rank'd amongst*. He must therefore have made the like Alteration in St. *Luke* (i), where the same Words are read, which yet we don't find he did. But what puts the matter out of all doubt, is, that this *Various Reading* is of a more antient date than the *Eutychians*, since it occurs in a Writer of the third Century (k). It must then be a *various Reading*, which was put into the Copies by mistake †, and not out of any ill design. We have insisted upon this Point, that we might give the Reader to understand how indiscreet a Zeal it is, to charge the Hereticks with having falsified the *Holy Scriptures*; since such a Charge tends to destroy the Authentickness of that Sacred Book, and besides, it may be retorted against the Orthodox Christians.

We must do *these* latter justice as well as the *first*, and not accuse them, without sufficient Reasons, of having been guilty of pious Frauds, for maintaining the Truth. There are Authors, for

* Hereticks which maintained that *Jesus Christ* did not really partake of the Human Nature, and also that his Sufferings were not real, but that he only seemed to suffer and die.

(i) Luke xxii. 37.

Part I.

(k) Hippolitus de Antichr. 26. in *Auct. Biblioth. Patrum*,

† By the same means undoubtedly this whole Verse hath been left out in the *Alexandrine Manuscript*; which is of no manner of consequence, since this Particular is recorded in St. *Luke*.

instance (*l*), who imagine, that the Words just now alledg'd, *nor the Son*, had been taken away by Orthodox Christians. Some weak and ill-designing Persons, being sensible of the Advantage which the Adversaries of Christianity used to take from these words, may perhaps have been rash enough to commit such a piece of Knavery. But it would be wrong, to lay the blame upon *all* the Orthodox Christians in general. And after all, it is as unreasonable to accuse them of having cut off this Passage, as to imagine that it hath been foisted in by Hereticks. Both sides ought to be ruled by the greatest Number of Copies, where these words are to be found, rather than fall into injurious Reflections one upon another. Thus also we read, Luke i. 35. *The Holy-one which shall be born of you.* Now the last words, *of you*, being omitted in several Manuscripts, some Learned Authors pretend, that they were added by Orthodox Writers, in opposition to the *Eutychian* Heresy (*m*), as also to prove that JESUS CHRIST was really born of *Mary*, and formed out of her Substance. But the force of this Passage doth not lie so much in the words *of you*, as in the word *to be born*, or *begotten*. And then at this rate, St. *Matthew's* Expression (*n*), *in her*, must have been also an Interpolation. Besides, St. *Irenæus* (*o*) read, *in you*, before there were any such things as *Eutychians*. As did also *Tertullian* (*p*), St. *Ambrose* (*q*), and St. *Augustine* (*r*): Which is a manifest proof that the *Italick* Version, which, as we have already observ'd, was made from the most ancient Manuscripts, read it so. St. *Jerom* read also the same words in his Manuscripts, since we find them in the *Vulgate*. All the ancient Versions have them. Upon the whole therefore we must conclude, that *in you*, is the true Reading, and hath not been put in by any Orthodox Writer.

This Accusation brought against Orthodox Christians, of having inserted into the Sacred Writings, or taken away from thence some words, is of a very ancient date. St. *Epiphanius* asserts (*s*), that they had cut off these words from St. *Luke's* Gospel (*t*); *he wept over it*. But it is really very strange, that they should be omitted in the Manuscripts in St. *Epiphanius's* time, and yet be found in all those that are now extant. The Reason alledged by that Bishop for this Alteration, is very trifling. He says, that Orthodox Christians were afraid lest this Particular should bring a Reflection upon

(*l*) Pfaff. Dissert. de Var. Lect. p. 192. (*m*) Dr. Mills ad loc. (*n*) Matth. i. 20.
 (*o*) Iren. iii. 26. (*p*) Tertull. adv. Marc. l. iv. p. 658. (*q*) Ambros. in Rom. v.
 (*r*) Aug. Serm. 123. T. V. (*s*) Epiphani. in Anchorat. 31. (*t*) Luke xix. 41.

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our Blessed Saviour. But they should then, upon the very same account, have left out that Passage of *St. John's*, wherein it is recorded that *JESUS CHRIST wept for Lazarus (u)*. And yet we don't find that this is omitted in any Manuscript. It is then much better to suppose that *Epiphanius* was mistaken, than to charge the Orthodox Christians with so notorious an Imposture. And indeed it is well known that he is far from being exact. Perhaps these Words had been omitted in some few Copies made by weak and superstitious Persons; but these Copies being of no Authority, they have not been transmitted down to us.

It must also be supposed, that it is only owing to a mistake, that we do not find it recorded in some Manuscripts of *St. Luke's Gospel (w)*, that an Angel strengthened *JESUS CHRIST* during his Agony. Had this been designedly taken away, it would have been much better to leave out the whole account of this Agony, since the Enemies of our Religion might take from thence a more specious Pretence for accusing *JESUS CHRIST* of Weakness, than from the Help which he received from an Angel. This, on the contrary, is an evident Proof of God's Protection, which was a manifest Token of our Saviour's Innocency, and consequently of the Truth of his Divine Mission. From all these Particulars it is plain, that the Books of the *New Testament* have been convey'd down to us, without any other Alteration but what is unavoidable in Copies, made from old and worn out Manuscripts (x).

3. These *various Readings*, if compared together, and with the printed Copies, may be very serviceable in helping us to discover the true one, and also the Word or Expression used by the Sacred Writers, as several able *Criticks* have done with good Success. Since the Restoration of Learning, several Authors have rendered this Method of comparing the *various Readings* very commodious and easy, by setting down the *various Readings* in the Editions they have given of the *Greek Testament* *. They seem even in these latter Times to have over-done the matter. For it was needless to rank among the *various Read-*

(u) John xi. 35. Pelag. l. ii.

(w) Luke xxii. 43. Hilar. de Trin. l. x. p. 74. Hier contr.

(x) Dr. Mill's Proleg. Fol. xxx. xxxix. xl.

* The most famous Men in this sort of Learning have been Laurentius Valla, Erasmus, Lucas Brugensis, Robert Stephens, Bp Walton in the English Polyglot, Curcellæus, Bp Fell, and lastly Dr. Mills in his Edit. of the New Testament printed at Oxford, 1707.

ings, things that are visible Blunders in the Transcribers, words that have no meaning at all in any Language, lame Expressions, some little different Particles which amount to the same, and other things of the like nature. All this Heap of Rubbish serves only to swell the bulk of a Volume, to puzzle the Reader, and to fright weak Persons, who are already in a Consternation to see so many *various Readings* publish'd.

There is a good deal of Judgment and Caution requisite in comparing the *various Readings*, that we may not prefer the bad to the good. St. *Augustin* †† hath a very judicious Observation upon this point. *There being, saith he, some little Difference between the Copies of the New Testament, as is well known by those that are conversant in the sacred Writings, if we would be satisfied of the Authority of any various Reading, we must consult the Copies of the Country from whence the Doctrine was convey'd to us. If we meet also with some Variety between them, we ought to prefer the greater Number of Manuscripts to the lesser, and the ancient to the modern. If there still remains any Uncertainty, we must then have recourse to the Language from which the Version was made.* And whereas we have now greater Advantages than they had at that time, we may therefore take more care to prevent our being mistaken*. The Knowledge of the Eastern Languages being grown more common, the ancient Versions may be of great use to us, because they were made from very old Manuscripts†. It is also proper to consult the Fathers in those places where they have quoted Passages out of the *New Testament*. But we must use a great deal of Circumspection and Care in this particular, because the Fathers frequently quoted Passages as they came to their Minds, or else gave the Sense of them, without setting down the very words of Scripture, and sometimes also they borrowed out of false Gospels certain Passages, which having some conformity with those that are found in ours, may be easily mistaken for *various Readings*, tho' they are not really so. It is likewise necessary often to consult the *Hebrew Text* of the *Old Testament*, in order to find out the true meaning or spelling of some words, especially of proper Names. But we

† See Dr. Whitby's *Examen Variar. Lest. Millij.* †† Aug. adv. Manich. l. xi. c. 2. He is there speaking of the *Italic Version*. * Dr. Pfaffius hath given very good Rules upon this point, in his *Dissertation concerning the various Readings of the New Testament*.

† For Instances of this, see our Notes on Jam. v. 12. 1 Pet. v. 13. 2 Pet. ii. 2.

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ought above all to render the *Version of the Seventy* familiar to us, because the sacred Writers of the *New Testament* have chiefly follow'd it in their Quotations, as we have before observ'd. By such means as these, and especially with the Assistance of the Writings of so many Learned and Pious Persons that have made the sacred Writings their particular Study, we may easily extricate our selves from all the Objections and Difficulties that may be rais'd against the Text of the *New Testament*, especially if we do it with a design of being inform'd and arriving at the Truth, and not out of any cavilling and contradicting Humour.

Concerning the Chapters and Verses of the New Testament.

THE Ancients were wont to write or indite their Compositures without breaking off between every Word, neither did they divide them into Sections, Chapters, or Verses. And even in Manuscripts of any considerable Antiquity, there are neither Points nor Accents. This, which to us may appear inconvenient, and is really so, was not without its Conveniencies. Men could not then be led into any mistakes by a wrong Punctuation, as we often are at this day, and the Reader used a greater Application in order to discover the meaning of his Author, which is now frequently dark and intricate, because in most Manuscripts Words and Sentences are separated which ought to have been joined, and those are joined which should have been separated*.

There is indeed no manner of Accent, or any other Mark of Distinction in most of the Manuscripts of the New Testament, and this is even look'd upon as a sign of Antiquity. But these sacred Writings being read every Sunday, in the Churches, they were for this purpose divided into Sections, that the Reader might know how far he was to read every Sunday†. The Books that were thus divided were called *Lectionaries*, and the Sections went under the name of *Titles*‡, and *Chapters*. In these *Lectionaries*

* There are some Learned Persons, who, when they would find out the meaning of some difficult Greek Passage, write it down at length, without leaving any Distinction between the Words or Letters; which is a very good Method.

† In imitation of the Jews, who divided the Law into *Perashim*, or Sections.

‡ The Titles were generally larger than the Chapters. There are some Manuscripts, for instance, wherein St. Matthew's Gosp. hath 68 Titles, and 355 Chap. St. Mark's 48 Titles, and 234 Chap. St. Luke's 83 Titles, and 342 Chap. and St. John's 17 Titles, and 231 Chap. but these two Words were often used promiscuously the one for the other.

there

there were yet other Distinctions (*), which were of use in quoting Passages, and comparing the Gospels together. The Author of these Sections is supposed to have been *Ammonius of Alexandria*, a Writer of the second Century, of whom mention hath been made elsewhere. His Method was followed by *Eusebius*, who made use of it in compiling the ten Canons he invented, wherein he shews what Particulars are recorded by all the Evangelists, and what is mentioned only by one or two of them. As these Canons are not in use at present, we think there is no occasion of giving an account of 'em here (a).

The Ancients were also wont to divide their Books into Verses, each of which contained only a Line. There were no Marks for this Division in the Text, but the number of Lines was set down at the end of the Book, to shew the bigness of the Volume (b). Lastly, they used to reckon how many Sentences there were in a Treatise (c).

It is not well known who was the Author of the Distinction into *Chapters*. It seems to have been done in the thirteenth Century *. The *Verses* were invented in the sixteenth Century (d) by *Robert Stephens*, as we are told by *Henry Stephens* his Son (e). This Division of the Chapters into Verses was found so very convenient, that it hath been used in all the Editions of the Bible that have been made ever since. It is notwithstanding attended with some Inconveniencies.

For, 1. The Sense is often interrupted by this Division, and so the Reader may hereby be led into Mistakes, by fancying that every Verse compleats the Sense. Instances enough of this are to be met with the first Moment we begin to read.

2. People are insensibly come into this Notion, that every Verse contains a Mystery, or some essential Point, tho there is frequently no more than some Incident or Circumstance recorded in that place.

(*) These Distinctions were in being in the Time of Justin the Martyr. They were call'd Pericopes, i. e. Sections, p. m. 225, 233, 263.

(a) You may see them in Dr. Mills's Edition of the New Testament, after the Prolegomena; and also in St. Jerom, who hath explained and prefixed them to his Translation of the Gospels.

(b) This they called Sticometria (στικμετρία.)

(c) This was stiled Rhesis, (ῥήσις) or Word.

* And, as is supposed, by Cardinal Hugo a Dominican, the Author of the first Concordance to the Holy Scriptures.

(d) Anno 1551.

(e) In the Preface to his Concordance of the New Testament.

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3. This hath prov'd the occasion of that wrong Method which prevails among Preachers. Which is, that the Generality of them imagine that one Verse is sufficient to be the Subject of a Sermon; but when they come to handle it, finding that it cannot furnish 'em with solid and instructing Reflexions enough, they are forced to go from their Point, and in order to fill up their Discourse, to display their Wit and Learning, which very often administer but little Edification to their Hearers, and is certainly contrary to the End of Preaching. It is then much to be wish'd, that some able Hand would divide the *Chapters* otherwise than they are at present. If the *Verses* were suffered to remain, they should be so divided as to make always a compleat Sense, tho they happened to be upon that account either longer or shorter than they now are. But perhaps it would after all be better to suppress the Verses intirely, and to divide the Chapters into certain Articles, which should contain such a number of Verses as compleats the Sense. When any Word or Passage of Scripture is quoted, it would be no great trouble to look over a whole Article, which could not be very long. Add to all this, that such a Method would be a vast ease to the Memory, which cannot but be over-burdened with such a great number of Verses as we are, upon occasion, oblig'd to remember. Besides, that we should hereby avoid the other Inconveniencies that have been mention'd before †.

Of the Heresies that arose in the Apostolical Times.

NOTHING can be a greater Help for the understanding of several Places in the New Testament, and particularly in the Epistles, than the having some Notion of the *Heresies* or *Sects*, which arose in the Time of the Apostles. The word *Heresy* (*f*), as used by ancient Writers, properly signifies no more than a *Sect*. It was one of those Words which had a good or bad meaning, according as they were plac'd. In the first and original Sense of this Term it is, that *Josephus* (*g*) calls the *Sect* of the *Pharisees* a *Heresy*, tho he was himself a *Pharisee*. St. Paul

† For a full and exact Account of the Division of the Scriptures into Chapters and Verses, see Dr. Prideaux's *Connex.* Part I. B. 5. under the Year 446.

(*f*) The Word *Heresy* is deriv'd from a Greek Verb, which signifies to chuse.

(*g*) *Joseph.* Antiq.

had no design of blaming this Sect, [or *Heresy*, as he styles (b) it] when he said, that it was the strictest of all. 'Tis very probable, that when those *Jews* that were at *Rome* gave the Christian Religion the Name of *Heresy* (i), they understood this Word in its general and indeterminate Signification, since they expressed a great regard for St. *Paul*, and even desired to hear him: However, this Word is most commonly taken in an ill Sense *, and thus it is frequently used in the New Testament (k). The Fathers of the Church have almost always affix'd an odious Idea to it: thus St. *Irenæus* wrote five Books against the *Hereticks*. St. *Hippolitus*, Disciple of *Irenæus*, made a Collection of thirty two *Heresies*, as we learn from *Photius* (l). *Justin Martyr* mentions a Treatise of his own writing (m), wherein he had confuted all the *Heresies*, and he offers to lay it before the Emperor *Antoninus*. *Tertullian* compos'd a Book against the *Hereticks*, which he entitl'd *Prescriptions*. If we'll believe St. *Epiphanius*, there had been, from the first rise of Christianity down to his own Times, no less than four-score *Heresies*. It is true, this Father is very apt to carry Matters too far. St. *Augustin* and several others have given Catalogues of the *Hereticks*.

It is certain, that there arose *Heresies* even in the time of the Apostles, as is manifest from the Passages just before alledged, notwithstanding what some ancient Writers seem to have said to the contrary (n).

St. *Paul*, in his Epistles to *Timothy* and *Titus*, gives us plainly enough to understand, what was the Character of the *Hereticks* of those times: from whence we learn, 1. That these first *Heresies* were broach'd by some of those Persons that turn'd from Judaism to Christianity. 2. That they were profane and ridiculous Fables, endless Genealogies, Questions about Words, which serv'd only to raise Quarrels and Disputes, very pernicious Doctrines which spread themselves, and eat like a Canker. 3. That those *Hereticks* were Men of abominable Principles. They were proud, crafty, hypocritical, mercenary, given to all sorts of Vices, and consequently self-condemn'd (o). It is no wonder therefore that St. *Paul* orders

(b) ἀπειρῶν. Acts xxvi. 5. (i) Acts xxviii. 22. * Like the word *Tyrannus*, which, in its original Signification meant no more than a King, but was afterwards used to denote an Usurper, or an Oppressor. (k) 1. Cor. xi. 19. Gal. v. 20. Tit. iii. 10. 2. Pet. ii. 1. (l) Phot. Bibl. Cod. 121. (m) Just. Apol. p. 54. (n) Firmil. ap. Cyprian. Epi. 75. Clem. Alex. Strom. l. vii. p. 349. (o) 1 Tim. i. 3—6. iv. 7. vi. 20, 21. 2 Tim. ii. 17, 18. Tit. i. 5—10. iii. 9.

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such Persons to be avoided after the first or second Admonition.
4. That they gave their Tenets the specious Name of *Knowledge*, in Greek *Gnosis* *.

Gnosticks.

From this word was the Name of *Gnosticks* deriv'd, which was given to most of the ancient Hereticks in general, tho' they were divided into several Branches. We don't find that the name of *Gnosticks* was known in the Apostles time, but it is very plain that their Opinions were then in being (p). It is very probable, that they had borrowed their System from the *Jewish Cabala* †, and that their *Eons* or *Generations* had a great conformity with the *Sephiroth* of the *Cabalistical* Doctors ‡. They seem afterwards to have adopted several of the Errors which were in vogue among the Heathens, since they acknowledged *two* Gods, one whereof they suppos'd to be the Supreme Being, the other they stiled the Creator of the World. But it must be own'd, that either their Notions, or the Representations that have been given of them, are so very confus'd, that it is not possible for us to say any thing of 'em that can be depended on. What they were, may partly be guess'd at from the Writings of *St. Irenæus*, *Tertullian*, *Clemens of Alexandria*, *Theodoret*, *Epiphanius*, (q) &c. It must only be observ'd, that since there are none of the Books of the *Gnosticks* extant at this day, we ought not in justice to believe in every particular those ancient Fathers that wrote against them, because they discover in their Writings a great deal of Prejudice and Partiality. Perhaps the obscure and barbarous Expressions which these Hereticks affected to use, made their Notions appear much more extravagant and dangerous, than they really were, as a late learned Author hath plainly shewn (r).

* This word denotes the Understanding of the deep and mystical Senses of Scripture. The Apostles were perfect Masters of this sort of Knowledge; that which the Hereticks pretended to, was but falsely so call'd. 1 Tim. vi. 20. See our Preface on that Epistle.

(p) Rom. i. 21. 1 Cor. viii. 11. 1 Tim. vi. 20. † Cabala signifies Tradition, we have spoken of it elsewhere. There were abundance of Plato's and Pythagoras's Notions in the Jewish Cabala.

‡ The Sephiroth of the Cabala were certain Numbrings which were used to represent the Attributes of God, considered as the Creator and Governour of the World, and Protector of the Church. The Names of these Sephiroth were Crown, Wisdom, Understanding, Magnificence, Severity, Glory, Victory, Foundation, and Kingdom. These Numbrings are supposed to have been the Genealogies which St. Paul condemns. Vitring. Obs. Sacr. Diss. 4. l. i. c. 11.

(q) See also our Preface on the Epistle to the Colossians, §. xi. and on 1 Tim. §. xiv. The Gnosticks were otherwise call'd Borborites, upon account of the Impurity of their Lives: it is perhaps to them St. Paul alludes, Phil. iii. 2, 18, 19. (r) Vitringa, ubi supra.

St.

St. *Irenæus* tells us, that the *Gnosticks* owed their rise to *Simon* The Simonians. *Magus* (s). We read in Scripture (t) that this Heretick had a mind to be thought some mighty Man, that he practised Magick, and bewitched the People of *Samaria*, that they all gave heed to him from the least to the greatest, and called him, *the great Power of God*. It is further said, that *Simon* was baptized by *Philip*, and that quite amazed at the wonderful Works that were done by this Evangelist, he follow'd him every where. Finding that such miraculous Operations tended to discredit his Sorceries, he desired to be endued with the Power of working Miracles. As he undoubtedly used to be well paid for his Impostures, he judged of the Apostles by himself, and offered them Money to procure him the same Privilege *. But for this he was severely rebuked by the Apostles, who had been taught by their divine Master freely to give what they had freely receiv'd; and therefore he had no other Reward for his Ambition and Impiety, than Shame and Confusion. Terrified at the Judgments of God which St. *Peter* denounced against him, he earnestly begg'd of the Apostles, that they would avert those Judgments by their Prayers. From that time forward we find no mention at all of *Simon* in Holy Scripture (u). *Justin Martyr*, who was Contemporary with him, tells us in his Apology for the Christian Religion, that this Impostor had divine Worship paid him throughout all *Samaria*, as well as at *Rome*, and other places. He adds, that *Simon* carried along with him a *Tyrian* Prostitute named *Helena*, which he called the *First Mind*, and which, as he blasphemously said, *proceeded from him*; thus applying to himself what is said in the Gospel, of the Father and the Son. St. *Irenæus* confirms *Justin's* Account of *Simon*, and moreover charges him, as doth also *Gregory Nazianzen*, with believing two Principles, the one good, and the other bad; which was a prevailing Notion amongst most of the Hereticks of those Times (w). He ascribes to him several other Opinions, which are so very strange and monstrous, that it can hardly be conceived, how any Man could have Folly or Impu-

(s) Iren. i. 20. It was undoubtedly by means of the Cabala, that they pretended to exercise Magic.
(t) Acts viii. 9, 10.

* From hence giving or promising any Money or Reward for Holy Orders, or to get a Benefice, is come to be call'd Simony.

(u) Just. Mart. Apol. p. m. 54. *Justin* says, that there was a Statue at Rome with this Inscription, SIMONI SANCTO. But several learned Authors have proved that *Justin* was mistaken, and that the Statue was dedicated SEMONI SANCO, which was one of the Deities of the Sabines.

(w) Iren. i. 28.

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dence enough to pretend to impose such monstrous Extravagancies upon the World (x); or, that there could be any Persons weak enough to believe such things, or so wicked as to adhere to such a vile Impostor. However *Origen* (y) and *Eusebius* (z) tell us that there were still some *Simonians* in their time. *St. Irenæus* gives a shocking Description of their Morals. We may rank the *Doctheans* among the *Simonians*. The Author of 'em was one *Doctheus*, who was Cotemporary with *Simon*, and, as is supposed, his Master*.

The Nicolaitans.

The *Nicolaitans* are represented in the Revelations (a) as very infamous upon account of their Idolatry and Lewdness. It is supposed, and with a great deal of probability, that the Followers of the Doctrine of *Balaam* (b) were the *Nicolaitans**. The Hebrew Name *Balaam* signifies the same thing as the Greek word *Nicolas*, that is, a Conqueror of the People. *St. Irenæus* accuses them of being given to brutish and sensual Pleasures. There is no manner of reason for supposing that the Deacon *Nicolas*, mentioned in the Acts (c), was the Founder of this Sect, tho' we find it asserted by *St. Irenæus* (d), and tho' they were wont to boast of it, grounding themselves upon an ambiguous Expression, which *Nicolas* is said to have used. But *Clemens Alexandrinus* hath cleared him from this Imputation (e). And indeed is it likely that the Apostles, after having call'd upon the Holy Ghost, would have chosen for Deacon, a Man of so indifferent a Character? The *Nicolaitans* soon came to nothing (f).

The Nazarenes.

We learn from the Acts of the Apostles (g), that all Christians in general were at first called *Nazarenes*. That Name was afterwards given to those Judaizing Christians, which joined the

(x) We may justly reckon as fictitious what is related by some Authors of the fourth Century, as the Author, or rather the Interpolator of the Apost. Constit. vi. 9. *Amob. contra Gent.* l. ii. p. 50. *Cyriil Hieros. Catech.* vi. p. 88. concerning the pretended fight of *St. Peter* with *Simon*, and the miraculous Victory the Apostle got over the Magician; because they are not mentioned by more ancient Authors, namely *Justin*, *Irenæus*, *Tertullian*, and *Eusebius*. The latter speaks indeed of a dispute between *St. Peter* and *Simon*, but not a word of the pretended fight. *Euseb.* l. ii. c. 14.

(y) *Orig. contra Cels.* i. 44. (z) *Euseb. Hist. Ec.* l. ii. c. 13. || Such as were Menander, and his Followers, concerning whom see *Iren.* i. 21. and *Tertullian de Animâ.*

* *Euseb. H. E.* l. iv. c. 22. *Orig. Tract.* 27. in *Matth.* xxvii. l. 1.

(a) *Rev.* ii. 15.

(b) 2 *Pet.* ii. 15. *Jude* ver. 11. *Revel.* ii. 14.

* They were in all probability so called because they were very great Seducers.

(c) *Acts* vi. 5.

(d) *Iren.* i. 27.

† *Euseb. Hist. Ec.* iii. 29.

(e) *Clem. Alex. Strom.* iii. p. 436.

(f) *Euseb.* ubi supra.

(g) *Acts* xxiv. 5.

Observance of the Ceremonial Law with the Christian Institution. And for this reason they rejected St. Paul's Epistles, as we are informed by St. Jerom, who calls them also *Ebionites* (g). Eusebius tells us, that they dwelt at *Choba*, a little Town near *Damascus*. It was in opposition to them that St. Paul wrote his Epistle to the *Galatians* (h). There were some also at *Berea* a City of *Syria*, who, as St. Jerom tells us, gave him leave to transcribe the Hebrew Copy of St. Matthew's Gospel. These first *Nazarenes* not entertaining, as far as we can find, any erroneous Opinion concerning Jesus CHRIST, it is very probable that they have been confounded with the *Ebionites*, which did not appear till afterwards.

Polycarp, as quoted by St. *Ireneus* (i), tells us, that *Cerintus* The Cerinthians, was Coremporary with St. *John*. St. *Jerom* pretends (k), that this Evangelist wrote his Gospel at the request of the Bishops of *Asia*, in order to confute the *Cerinthian* Heresy. We are told by some Authors of the 4th Century (l), that he was the occasion of the Assembling the Council of *Jerusalem*, and the Cause of several Persecutions against St. *Peter* and St. *Paul* (m). The chief of his Errors were as follow: 1. He maintain'd, that Jesus CHRIST was not born of a Virgin, but was the Son of *Mary* and *Joseph*, and that he did not excel other Men except in Wisdom and Holiness. 2. That after the Baptism of *Jesus*, the *Christ* descended upon him, and at his Death flew up again into Heaven, so that *Jesus* alone died, and rose again. 3. That the World was not created by God, but by some inferior Power (n), as that of Angels, whom he held in extreme Veneration, and from whom he pretended to receive some Revelations (o).

It is supposed with a great deal of probability, that St. *Paul* alludes to these erroneous Opinions, when in his Epistle to the *Galatians* (p) he says, that tho' an *Angel* from Heaven should preach unto us any other Doctrine than what is contained in the Gospel, we ought to look upon it as accursed; and also in his Epistle to the *Colossians* (q), where he condemns the Worship of Angels. *Cerintus* was a great stickler for the Ceremonial

(g) Hier. Ep. ad Aug. 74. Tom. iv. Ed. Benedic.

Euseb. Onom. (h) Catalog. Script. Eccl. (i) Iren. iii. 3. (k) Catalog. Script. Eccles.

(l) Epiph. Har. 28. Philastr. de Hæres. c. 36. (m) Act. xii. 21.

(n) Iren. i. 25. Tertull. Append. Prescrip. (o) Euseb. iii. 28.

(p) Gal. i. 8. (q) Coloss. ii. 18.

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Law (q), and this was the reason he rejected the Epistles of *St. Paul* (r). He was the Author of those sensual *Chilias* or *Millenaries* (s), who imagin'd that after the Resurrection, Men should live a thousand Years upon Earth in all manner of Voluptuousness and carnal Pleasures. *Papias* and *St. Ireneus* believed also a *Millennium*, but they entertain'd more spiritual Ideas about it (t). This Heretick must have been extremely odious, since, according to *Polycarp* (u), *St. John* happening to be in a Bath, where *Cerintus* was, or had lately been, he got out of it in all haste, as soon as he knew it, for fear it should fall upon him. This Story, by the by, can hardly be reconciled with *St. John's* Character.

The Ebionites

St. Jerom (w) makes *Ebion* to have been Successor of *Cerintus* *. *St. Ireneus* seems notwithstanding to say, that *Ebion* had not the same Notions concerning *JESUS CHRIST* as *Cerintus* had †. There is indeed this difference between them, that *Ebion* looked upon *Jesus* as the *Messiah*, which *Cerintus* did not (x); but they both agreed in this, that they thought *JESUS CHRIST* was no more than a mere Man. *Origen* †† mentions two sorts of *Ebionites*, the first of which acknowledged that *CHRIST* was born of a Virgin, whereas the others imagined that he was the Son of *Joseph* and *Mary*. It was in all probability these two sorts of *Ebionites* that *Justin Martyr* spoke of before *Origen*, without naming them, in a Passage which hath very much puzzled Controversial Writers; but which, laying all Controversy aside, admits of no manner of difficulty.

The *Ebionites* were besides guilty of other Errors; as for instance, they joined the Observance of the Ceremonial Law with the Gospel, for which reason they rejected the Epistles of *St. Paul*, whom they call'd an *Apostate* (y). Of the four Gospels, they received only that of *St. Matthew*, as did also the *Cerinthians* and *Nazarenes*, which they had altered and adapted to their Prejudices.

(q) Hier. Ep. 89. (r) Epiph. Heres. 28. (s) Euseb. l. iii. 28. Aug. de Hæres.
(t) Iren. v. 33, 34. (u) Iren. iii. 3. Euseb. iii. 28. and iv. 14. (w) Hieron.
Dial. contra Lucif. 8.

* Most of the Ancients say, that one *Ebion* was the Author of the Sect of the *Ebionites*. But others suppose that this Hebrew name *Ebion*, which signifies Poor, was given them because they entertain'd but mean and poor Ideas of *Jesus Christ*. Both these Opinions may be true, because proper Names are often found to denote the Temper of those whose they are.

† Iren. i. 26. Some learned Authors are persuaded that there is a mistake in *St. Ireneus*, and that instead of *non* similiter, we should read *con*similiter. See Dr. Grabe's Edit.
(x) Iren. iv. 39. †† Contra Cels. l. v. p. 272. (y) Iren. i. 26.

They

They fancied, as we are told by *Theodoret* (z), that the *Messiah* was come for the Salvation of the *Jews* only. Some learned Authors are of opinion (a) that *St. John* alluded to this last Error, when he said (b), *That Jesus Christ was the Propitiation not only for our Sins, but also for those of the whole World.* The *Ebionites* believed likewise a *Millennium*.

We can get no manner of Information from Ecclesiastical History concerning two Hereticks mention'd by *St. Paul* in his second Epistle to *Timothy* (c), namely *Hymeneus* and *Philetus*, who said that the *Resurrection* was already past. The Opinion of these false Teachers hath been explain'd different ways by the Fathers. *Theodoret* (d) imagined that it was nothing but a quibble, and that their meaning after all was, that Men daily revived in their Posterity. *Pelagius* (e) puts the same Sense upon it in his Commentary on this Passage; but he adds, that perhaps they took the Vision of *Ezekiel* (f) concerning the dry Bones that were made to live again, for a Resurrection that had actually happened. Others suppose that they understood it of the Transmigration of Souls, which was a Doctrine very common in those days. Others in short have asserted, that *Hymeneus* and *Philetus* believed that the Resurrection was already past, because some Persons came out of their Graves when our Blessed Saviour rose again. But *St. Augustin* seems to have div'd into their meaning better than any other (g). Some Persons, saith he, finding it frequently mention'd by the Apostle, that we are dead and risen again with Christ, and not well apprehending the meaning of these Expressions, have imagined that the Resurrection was already past, and that there was to be no other at the end of the World. Such were, as the same Apostle tells us, *HYMENÆUS* and *PHILETUS**, &c. That is, they acknowledged no other Resurrection than the spiritual one, namely Regeneration, or a Change from a vicious to a virtuous Course of Life. However it be, as this Doctrine was very pernicious in itself, and directly contrary to the Gospel, one of the chief Articles whereof is the *Resurrection*, we have no reason to wonder at the Severity *St. Paul* exercised towards those that promoted it, and especially towards *Hymeneus*, whom he delivered unto Satan,

(z) *Theod. Hæret. Fab. T.* (a) *Orig. Philocal. 17.* (b) *1 John ii. 2.* (c) *2 Tim. ii. 17, 18. See also 1 Tim. i. 20.* (d) *Theod. T. iii. p. 498.* (e) *Inter. Aug. Oper. T. xii. Antv. 1703.* (f) *Chap. xxxvii.* (g) *Epist. 55.*

* See our Note on 2 Tim. ii. 18.

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that by *Excommunication*. We have likewise no reason to be surpris'd at the great Progress it made in the World, as we are told by the same Apostle, since it favour'd Mens corrupt Inclinations.

This same Apostle ranks one *Alexander* among those that had made shipwreck of their Faith (b). 'Tis in all likelihood, the same that is elsewhere call'd *Alexander the Copper Smith*, and who had caus'd St. Paul much Trouble (i). He places likewise among those Apostates *Phygelus* and *Hermogenes*, who are mentioned in no other place. Though St. Paul does not charge them with any Error, it is notwithstanding very probable that they did not forsake him, till they had forsaken his Doctrine: (*Tertullian*, when writing against another *Hermogenes* (k), accuses the Apostolical *Hermogenes* (as he styles him) of Heresy (l).

Diotrophes, that ambitious Man, who cast malicious and virulent Reflections upon the Apostles, is likewise rank'd among the *Heresiarchs* (1). The Author of this Accusation is indeed too modern to be relied on (m). We may however easily guess, from the Description St. John gives of him, that he was one of those false Teachers whom St. Paul complains of (n). As for *Demas*, who accompanied him for some time, and afterwards forsook him, he is only charged with having loved this present World (o). St. *Epiphanius* hath accused him, but without any Proof, of believing that Jesus Christ was only a meer Man.

From all that hath been said, one may easily judge, that the Apostles were exposed to more troublesome Persecutions from these Hereticks and False Brethren, than from the Jews and Heathens themselves, tho' it must be own'd they were not attended with so many Acts of Cruelty. But Martyrdom added a Lustre to the Church, whereas by Heresies it was disfigured and disgraced. After all, we ought not to think it strange that so many Heresies should arise even in the Time of the Apostles. For, 1. This is what was foretold by JESUS CHRIST, as well as by St. Paul and St. Peter. * St. Paul says, that there must needs be Heresies (p). Whereby we are not to understand an absolute Necessity. But the Apostle's meaning is only this, that, considering

(i) 1 Tim. i. 20. (j) 2 Tim. iv. 14. (k) Tertul. contr. Hermog. init.
(l) 3 John 9, 10. (m) Bede ad loc.
(n) Coloss. iv. 14. (o) 2 Tim. iii. 1-5. 12 Pet. ii. 1. T. 10.
(p) 1 Cor. xi. 19.

the Corruption and Perverseness of Men, Heresies are unavoidable; just as when our Saviour said, *Offences* must needs come (q). But waying this Consideration, it is only reflecting on the State and Condition of those that at first embraced the Gospel, to discover that it was next to impossible but that Sects and Heresies should arise.

The *Jews* coming out of the Synagogue, brought the same Spirit into the Church. And the different *Sects* that were among 'em, prov'd so many Seeds of Dissension and Discord. Such of the *Sadduces* as embraced Christianity were not easily brought to believe the Resurrection. The *Pharisees* being extremely zealous for the Ceremonial Law, and their own Traditions, could not but give the Christian Religion some Tincture of this Zeal. The *Cabala* gave birth to the monstrous Opinions of the *Eones*. The *Heathens*, on the other hand, that had been brought up in the Schools of the Philosophers, introduced into the Christian Institution, the Subtilties of the *Platonick* Philosophy, and of the other *Sects* (r). Perhaps also the Disputes that happened between them, might occasion a Mixture, or rather a Confusion of Ideas, which gave rise to ill-grounded and incoherent Systems.

There are besides in the Christian Religion some Truths that exceed human Apprehension, and require such a degree of Faith as new Converts are not always capable of. Thus *Cerinthus* could not believe that *JESUS CHRIST* was born of a Virgin, because he look'd upon it as an impossible thing (s). The same Religion recommends to us Duties that seem contrary to Mens natural Inclinations. And this was enough to make *Simon* and the *Gnosticks* reckon Martyrdom as a piece of Weakness and Folly.

-As in those early Times there was no Canon of the Books of the New Testament, and that besides all Instruction was deliver'd *vivâ voce*, People were more apt to misunderstand, or forget things, than now, when they have them laid open before their Eyes in a Book. And even after the Canon had been compiled, and approved of by the Church, some difficult Passages might give rise to different Notions, and even to Sects, if this diversity of Opinions was accompanied with Perverseness and Obstinacy, as it is generally known to be. Add to this, that Copies of the

(q) Matth. xviii. 7.

(r) Tert. de An. c. 18.

(s) Iren. i. 25.

* Orig. contr. Cels. l. vi. It was against this Error of the *Gnosticks*, that *Tertullian* wrote his Book entitled *Scorpiace*.

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Sacred Writings being then very scarce, there were Persons that took the liberty of forging Gospels as they thought fit. Lastly, This might be occasion'd by a Spirit of Contradiction, and an ambitious Desire of distinguishing one's self from the Crowd, which, as we have before observ'd, was the Case of *Diotrephes*.

3. *St. Paul* shews of what use Heresies may be to the Church, namely, that *they who are approved may be made manifest* (r). As in all numerous Assemblies there will always be some wicked Persons, that may for a long time conceal their pernicious Dispositions, it is proper there should happen Occasions of discovering and finding them out. Besides, as *St. Chrysostom* hath well observ'd (u), Truth receives a great Lustre by being opposed by Falshood. When there arose any False Prophets under the *Old Testament*, it served only to render the true ones more illustrious. It is much the same with Men as with Trees, when they have once taken deep Root, they grow the stronger by being shaken with Storms and Tempests. Had the Truths of the Gospel been expos'd to no manner of Contradiction, Men might insensibly have fallen into an Ignorance or Neglect of them. But their being contradicted, hath induced Christians to collect all their Stock of Knowledge, Strength, and Assistance, in order to defend them against their Adversaries.

Of the Versions of the New Testament.

THE ancient Versions of the New Testament may also serve to clear several Passages in it, because most of them were made, if not from the Originals themselves, at least from ancient Copies than any we now have, as *St. Augustin* hath observ'd (w). The same Author tells us, that even in the earliest Times of Christianity, several had attempted to translate, as well as they could, the *Greek Text* of the *Old and New Testament*. But among all these Versions, he prefers that which he calls the *Italick* *, undoubtedly because it was made in *Italy*, or for the Use of the *Latins*. As it was used in the Church till the sixth Century, there are several Fragments of it extant in the Quotations of those *Latin Fathers* that wrote before that Time.

The Italick
Version.

(r) 1 Cor. xi. 19. (u) Chrys. in Acta. Hom. 34. (w) Aug. de Doctr. Chr. ii. 11, 15.
* *St. Jerom* calls it the Common and Vulgar. Gregory the Great, the Ancient.

There

There are some parts of it to be seen in the Margins of some ancient *Manuscripts*. Dr. *Mills* supposes that it was done by several Hands in the second Century, by order of Pope *Pius I.* who was an *Italian* †.

To this Version succeeded that of St. *Jerom*, which common-ly goes under the name of the *Vulgate*. This Father having observed that the *Italick* Version was extremely faulty, and that there was a vast Difference between the Copies that were dispersed in the World, undertook towards the End of the fourth Century, by order of Pope *Damasus*, to revise this Translation, and render it more conformable to the original *Greek*; he began by the *New Testament*, and published at first only the four Gospels. He declares that he used a great deal of Care and Circumspection in this Work, never varying from the *Italick* Version, but where he thought it misrepresented the Sense (x). But as the *Greek* Copies he had, were not so ancient as those from which the *Italick* Version had been made, some learned Authors are therefore persuaded that it would have been much better, if he had gathered all the Copies together, and by comparing them, have restored that Translation to its original Purity.

There was, for instance, in the *Italick* Version (y), *Give us our daily Bread*; now instead of the word *daily*, which very well expresses our Saviour's Meaning, St. *Jerom* not well apprehending the Signification of the original * *Greek* Term, hath rendered it by one † that signifies *above our Subsistence*; whereas the true Meaning of it is, *of the Time to come, or for the next Day*. There are several other places, wherein St. *Jerom* seems to have departed from the *Italick* Translation, without any manner of reason ‡. The Epistles, and the rest of the Books of the *New Testament*, were published by him some few Years after. But it is plain, that he never put the finishing Hand to this Work, and even that he left some Faults in it, for fear of varying too much from the ancient Version, since he renders in his Commentaries some Words otherwise than he had done in the Translation. This Version was not introduced into the Church but by degrees, for

† Dr. *Mills* Proleg. fol. 41, &c. You have there an account of the Qualities of this Version; and how far it may be of use for discovering the true Reading of the original *Greek*.

(x) Hier. Præf. ad Damas.

(y) Matth. vi. 11.

* *ἐκ τῆς*

†† *Super substantialem*. St. *Jerom* himself tells us, that there was in the Hebrew Gospel of the Nazarenes, our Bread of the next Day, which answers to the original *Greek* word.

‡ For an instance of this, see our Note on Ephes. i. 6.

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fear of offending weak Persons (2). *Rufinus*, notwithstanding he was *St. Jerom's* professed Enemy, and had exclaimed very much against this Performance; was yet one of the first to prefer it to the *Vulgar*, as is manifest from his Commentary on *Hosea*, at least if it be his. This Translation gained at last so great an Authority, by the Approbation it received from Pope *Gregory I.* (*) and the Preference that Prelate gave it above the other, that it came thenceforward to be publickly used all over the *Western Churches*, as we learn from *Isidorus Hispalensis* (a), who was Cotemporary with *Gregory*. Tho' this Version is not reckoned *Authentick* (b) among us, yet it is certainly of very great consequence, and may serve to illustrate several Passages both of the Old and New Testament.

The Syriac Version.

The *Syriac Version* is generally acknowledged to be very ancient, but People are not agreed about the time when it was made. If we will believe those *Syrian* Christians that make use of it*, part of the *Old Testament* was translated in the time of *Solomon* †, and the rest under *Agbarus* King of *Edessa*, by *Thaddæus* and the other Apostles. Some Authors (c), in the Editions they have given of the *Syriac* New Testament, have carried up the Antiquity of it as high as the Apostolical Times, but without alledging any proof. As the second Epistle of *St. Peter*, the second and third of *St. John*, that of *St. Jude*, and the *Revelations*, (which have been called in question for a long time) are not in this Version; it is very probable that it was made, before the Canon of the *New Testament* had been made and approved of by the Church. It is supposed that *Melito* Bishop of *Sardis* (d), who lived towards the end of the second Century, hath made mention of a *Syriac* Version; but in this there is no certainty. *Ephrem* a *Syrian* Author, who wrote Commentaries upon the Holy Scriptures in the *Syrian* Tongue, quotes some Passages out of the Sacred Writings in the same Language, which seems to prove that in his time the Bible was translated into *Syriac*. As there were in the earliest Ages of Christianity some Christians beyond the *Euphrates*, most of whom, as not being subject to the *Roman* Empire, understood neither *Greek* nor *Latin*, *Mr. Simon* supposes, that they soon got a Version of the New

(2) Aug. Ep. ad Hieron. 82.

(a) Isidor. Hispal. Divin. OE.

(*) Greg. I. Ep. ad Leandrum Expat. in Job, c. 3.

(b) It was never declared such till the Council of Trent.

That is, the Nestorians, Jacobites, and Maronites.

† For the use of Hiram

King of Tyre. See Dr. Prid. Conn. Par. 2. B. 1. under the Year 277. §. 10.

(c) Tremellius, Trottius.

(d) See Dr. Mills's Proleg. p. 127.

Testa-

Testament. This Version having been made from the Greek, and from very ancient Manuscripts, may be of the same service as the *Italick* and *Vulgate*. It may also serve to correct the *Vulgate* in some places, as having been made from ancienter Copies: that word, for instance, which is by St. *Jerom* rendred *super substantial* (e), hath by the *Syrian* Interpreter been translated *the Bread which is needful for us*, which very well expresses our blessed Saviour's Meaning.

According to the Account given by several learned Authors (f) *The Armenian Version*, there is none more valuable among all the ancient ones. But nothing can give a better or greater Idea of it than a * Letter, which we shall here communicate to the Publick.

(e) Matth. vi. 11.

(f) Mr. Simon, Dr. Mills, Father le Long.

* "The *Armenian* Version is, to me, the Queen of all the Versions of the New Testament. The Excellency which this Language has above any other, of being able to express word by word the Terms of the Original, is peculiar to it alone. You know what is the Nature of the *Syriac* Tongue; the *Egyptian* is yet more different from the *Greek*, so that you can hardly perceive it hath any manner of relation to it in the Version of the New Testament. Nothing can be more favourable than the Judgment the late Mr. *Picques* passed upon the *Armenian* Version. The Antiquity of the *Armenian* Version is unquestionable. The Historians of that Nation assert it was done in the beginning of the fifth Century, and their Authority, which is not to be slighted, is very agreeable to what may be observed concerning it, in comparing this Version with the ancientest Copies that are now extant. Of numberless Instances which I could bring, I shall mention but two, which, in my opinion, are remarkable. You know what Father *Lami* hath observ'd in his *Harmony* on the fourth Verse of the fifth Chapter of St. *John*. This Verse, which is omitted by *Nonnus* in his Paraphrase, and wanting in se-

veral Manuscripts, is not to be found in the *Armenian*. I mean, in the *Armenian* Manuscript; for *Uscian* Bishop of *Armenia* hath foisted it in the *Armenian* Editions that have been printed in *Holland*, having translated it from the *Latin* of the *Vulgate*. In the XXVIIth Chapter of St. *Matthew*, the Author of the *Armenian* Version hath read the 16th and 17th Verses, as I set 'em down here. 16. Εἰς ὃν ἵνα ἴσῃς Νεμῶν ἐπισημῶν λεγόμενον Ἰησοῦν Βαρρᾶβᾶν. 17. Συνεργήσαν ἃ αὐτῶν, ἵνα αὐτοῖς ὁ Πιλάτος. Ἦν δὲ θέλει ἀπολύσει ὑμῖν; Ἰησοῦν Βαρρᾶβᾶν ὃ Ἰησοῦν τὸν λεγόμενον Χριστόν. This Reading, tho' it may seem strange, is very ancient, and among all the Versions, none but the *Armenian* hath retain'd it. I would even have taken it for a palpable Mistake in the Translator, had not I discover'd it in *Origen's* Homilies on St. *Matthew*. His words are as follows. Homil. xxxv. fol. 86. of the *Paris* Edit. 1512. The *Greek* of that Homily is lost. *Quem vultis dimittam vobis Jesum Barabbam, an Jesum qui dicitur Christus . . . In multis exemplaribus non continetur quod Barabbas etiam Jesus dicebatur, & forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum.* Some peremptory Critick would be

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It was written to us by a Learned Person (g), who is a perfect Master of the *Armenian* Language, and hath thoroughly studied this Version.

The Coptick
or Egyptian. Tho' the *Greek* Tongue hath been used in *Egypt* for a long time, the *Coptick* or *Egyptian* Version is notwithstanding of a considerable Antiquity. Some Authors (b) place it in the *fifth*, and others even in the *fourth* Century. This Version agrees in several Parti-

" apt to imagine that *Origen's* Rea-
" soning had eclipsed the ancient
" Reading.

" These two Instances may suffice
" for the present. I give a full Ac-
" count of the *Armenian* Version in
" the Preface to my Dictionary of this
" Language. This Translation is not
" so well known as it ought to be. It
" is in every respect preferable to the
" *Syriac*, which, as is manifest from
" the Testimony of several Authors,
" particularly of *Gregory Abulfara-*
" *gius*, hath often been revised upon
" the *Greek* Text; whereas the Aver-
" sion the *Armenians* have always had
" for the *Greeks* ever since the Coun-
" cil of *Chalcedon*, hath so entirely
" stopt all manner of Communication
" between these two Nations, that no-
" thing like it can be suspected in the
" present Case. This way of Reason-
" ing may indeed appear of no force,
" and I would even have omitted it,
" could I have made you as sensible as
" I am of the Beauty, Perfection, En-
" ergy, and Antiquity of the *Arme-*
" *nian* Version. To be convinc'd of
" it, one ought to learn this Language,
" it being as useful for the understand-
" ing the *Greek* of the Old Testament,
" as that of the New. The Text of
" the Seventy may be restored in a
" thousand places by means of this
" Version.

" I have set down in the Margin of
" my Copy of Mr. *Simon's* Critical
" History some of the Blunders he
" hath committed when speaking of

" the *Armenian* Edition of the Holy
" Scriptures, published at *Amsterdam*
" by Bishop *Ussan*. This Prelate was
" a zealous Roman Catholic, as all
" his Prefaces plainly shew. He under-
" stood a little *Latin*, and had no man-
" ner of Taste, or Judgment. He hath
" not indeed left out or altered any one
" Passage; but when he found any
" thing more in the Vulgate, he made
" no scruple of foisting it in his Edi-
" tion. He owns it in one of his Pre-
" faces, and hath even the Confidence
" to boast of it. I have observ'd it
" before with relation to the fourth
" Verse of the fifth Chapter of *St. John*.
" He hath undoubtedly done the same
" with the Passage concerning the
" three Witnesses mentioned in the fifth
" Chapter of the first Epistle of the
" same Apostle. The fair *Armenian*
" Manuscript of the four Gospels,
" which I have procured for the King's
" Library, hath given me an exact
" Knowledge of all the Interpolations
" the *Armenian* Bishop hath made to
" his Edition. To my great sorrow I
" have no Manuscript of the Acts and
" Epistles. Mr. *Simon* hath given but
" an imperfect and superficial Account
" of the *Armenian* Version, as he com-
" monly doth of matters which he did
" not understand. I should write a
" whole Book, was I to tell you all
" that I have to say of the *Armenian*
" Version, for which I have a very
" great value, and not without good
" reason.

Berlin, Sept. 29. 1718.

(g) *Moys. de la Croze, Counsellor and Library-Keeper to the King of Prussia.*

(b) *Mills, fol. clii. clxvii.*

culars, with the *Armenian*, as the same learned Person, whose Letter we have just now given, hath observ'd. The *Coptick* Translation was made from the *Greek*.

The *Ethiopic* Version is also very ancient, and the first of all those made in the Eastern Languages that ever was printed. Some pretend that it was done in the third Century. Was the time of the Conversion of the *Ethiopians* exactly known; we might more easily judge of the Antiquity of their Version; but some fix this Conversion to the *Apostolical* Times, and others to that of the Emperor *Justinian*, that is, in the sixth Century. An *Ethiopian* Abbot named *Gregory*, who, as we learn from the celebrated *Ludolphus* (i), was well versed in these Matters, pretended that it was made in the time of *St. Athanasius* (k), i. e. in the fourth Century. Thus much is certain, that that Father placed at *Axuma* (l), which was then the chief City of *Ethiopia*, a Bishop named *Frumentius*, who was banish'd into *Egypt* * by the Emperor *Constantius*. It is suppos'd that the *Ethiopic* Version was made by some *Egyptian* Monks, because of its Agreement with the *Alexandrian* Manuscript (m). If so, this Version is of no small consequence.

The Origin of the *Arabick* Version is unknown. Some imagine that *St. Jerom* hath mention'd it, but it is more probable that he speaks only of some *Arabick* Terms which are to be found in some of the Books of the *Old Testament*, as in that of *Job* (n). It is commonly placed in the 8th Century. But it is not well known whether it was made from the *Greek*, or from some *Syriack* Versions; perhaps from both. As the *Arabick* Language was used almost all over the East, there are more Versions in this Tongue than in any other of the Oriental Languages, and it is likely that some were made from the *Greek*, some from the *Syriack*, and others from the *Coptick* (o).

The *Persian* Translation of the four Gospels is commonly suppos'd to have been done in the fourteenth Century. Those that can read it, say that it is very loose, more like a Paraphrase. It was made from the *Syriack*. There is another *Persian* Transla-

(i) Hist. Æthiop. l. iii. c. 4.

(k) Athan. Oper. T. i. p. 696.

(l) Now called Acco.

* The Churches of *Ethiopia* depended on the Patriarch of *Alexandria*.

(m) Mills Proleg. fol. 121.

(n) Mills Proleg. fol. 136.

(o) Le Long

Biblioth. Sacr. Sect. i. c. 2.

tion of the four Gospels of a later date, which was made from the *Greek*. We do not find that the rest of the *New Testament* was even translated into *Persian*.

The Gothick
and Anglo-
Saxon Ver-
sions.

We must not forget to rank among the ancient Versions of the *New Testament*, the *Gothick*, which was done in the fourth Century by *Ulphilas* the first Bishop of the *Goths*. *Philostorgius* (p) tells us, that this Bishop translated the whole Bible, except the Books of *Kings*, because they chiefly treat of Wars, and that the *Goths* being a very warlike Nation, have more need of a Curb than a Spur in this respect. This Version is the more to be valued, because, as is pretended, it agrees with the Manuscripts from which the *Italick* was made. There are only the four Gospels remaining of the *Gothick* Version*. It is suppos'd that the *Anglo-Saxon* Translation of the Gospels was done about the same time, and consequently may be as useful.

From this Account of the ancient Translations of the *New Testament*, we may learn, 1st, To adore the Providence of God, which hath thereby so wisely provided for the Conversion and Salvation of all Men. So that these Versions may be said to have supplied the Gift of Tongues wherewith the Apostles were endued. 2^{ly}, From the Agreement which so many Translations that were made in different parts of the World have with the Original, it is plain, that this latter hath not been altered. 3^{ly}, We find, that notwithstanding the Corruption and Barbarity which have reigned in the World, there have been in all Ages, Persons that had at heart the Conversion of Souls, and were besides furnished with a sufficient Stock of Learning to be able to put into the hands of the Faithful, the sacred Instrument of this Conversion, by translating the Holy Scriptures into the vulgar Languages.

Of the Mo-
dern Latin
Versions of
the N. Testa-
ment.

Since the Restoration of Learning, several Persons have applied themselves to translate the *Bible* from the *Originals*; that is, the *Old Testament* from the *Hebrew*, and the *New* from the *Greek*. Some of these Translations have been made by Persons of all Persuasions, and into all Languages, without excepting even the *Modern Greek*. We shall here give an account only of the *Latin* and *English* Versions.

(p) Philostorg. Hist. Ec. c. 5. Socrat. Hist. Ec. l. iv. c. 33.

* The Manuscript of it, which is very fair, but withal very imperfect and worn out, is kept in the Library of Upsal in Sweden. Several think that it is the very Original of Ulphilas. There are Copies of it in several places.

Among

Among the Roman Catholicks, the celebrated *Erasmus* ^{||} was ^{Erasmus} the first that undertook to translate into *Latin* the *New Testament* from the *Greek*. In this Translation he followed not only the printed Copies; but also four *Greek* Manuscripts. According to *St. Jerom's* Example, he varied but very little from the *Vulgate*, which had been in use for several Ages. The first Edition of this Book was published in 1516, and dedicated to *Pope Leo X.* who sent *Erasmus* a Letter of Thanks, wherein he mightily commends this Version. It was notwithstanding extremely found fault with by the Roman Catholicks themselves. The Author defended himself with as much Courage as he was attacked, and these Disputes have been of no small service to the Publick. This Version hath been printed, and corrected several times by *Erasmus* himself, and others.

Arias Montanus undertook, by the order of the Council of *Trent*, as some Persons pretend, a Version of the *Old and New Testament*. In his Translation of the *Old*, he follow'd that of *Pagninus*, a *Dominican* Monk, and Keeper of the *Vatican* Library, who had translated the *Old Testament* from the *Hebrew* by order of *Clement VIII.* As for the *New*, *Arias Montanus* changed only some words in it, namely where he found that the *Vulgate* differed from the *Hebrew*. This Version was never much in request, because it is too Grammatical.

There is also ascrib'd to *Thomas de Vio*, a *Dominican*, who is commonly known under the Name of *Cardinal Cajetan*, a *Latin* Version of all the *New Testament*, except the *Revelations*. But as he did not understand *Greek*, it is likely that he got some body to make it in his Name.

We have not seen another *Latin* Version that was publish'd by an *English* Writer in 1540. and dedicated to *Henry VIII.* We are told, that this Version was made not only from the printed Copies, but also from very ancient *Greek* Manuscripts*.

One of the most ancient *Latin* Versions made by *Protestants*, ^{The Zurich} is that which commonly goes under the Name of the *Zurich Version*. *Translation*. Part of it was done by *Leo Juda*, one of the

|| See *Beza's* Opinion of *Erasmus's* Translation of the *New Testament*, in *Beza's* Preface to his Edit. of the *New Testament* in 1568. See also *Dr. Mills's* Proleg. p. 111, & 112.

† We have not seen this Version. It was printed at *Venice* in 1530, and 1531. with the *Cardinal's* Commentaries on the whole *New Testament*, except the *Revelations*.

* *Le Long* Biblioth. Sacr. Part i. p. 752. That *English* Author's Name was *Walter Deloan*.

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Ministers of that City, who was assisted in this Performance by the most learned of his Brethren. But as he was prevented by Death from finishing this Work, he left the Care of it to *Theodorus Bibliander*, Minister and Professor at *Zurich*; who, with the help of *Conradus Pellican*, Professor of the *Hebrew* Tongue in the same place, translated the rest of the *Old Testament*. The *New* was continued by *Peter Obolin*, Professor in Divinity; and by *Rodolph Gualterus*, *Leo Juda's* (1) Successor in the Ministerial Function (2). Tho' this Version hath not been free from all Censure, it hath notwithstanding met with a general Approbation, because it keeps a due Medium between such Translations as stick too close to the Letter, and those wherein too much liberty is taken. Mr. *Simon* hath even a remarkable Story about it (3): which is, that a *Spanish* Monk had praised this Version in a Book printed at *Venice*, and licensed by the Inquisitors. 'Tis true, the Monk fancied that *Leo Juda* was Bishop of *Zurich*, as he calls him himself, and therefore thought that he might safely commend his Performance. The seventh Verse of the fifth Chapter of the first Epistle of *St. John* is omitted in this Translation, and put only in the Margin. *We have chose*, say the Translators in their Note, *to follow Cyril, and the best Copies*. They had in their Library an ancient Manuscript, where this Verse was left out. Which made *Ballinger* say (4), that some Pretender to Learning having found it in the Margin, where it was put by way of Explanation, had inserted it into the Text.

Robert Stephens, the King's Printer.

The Year following, *Robert Stephens* printed this same Edition with a few Alterations. To it he joined the *Hebrew* Text, and the *Vulgate*, and illustrated his Edition with Notes taken from the publick Lectures of *Franciscus Vatablus*, Regius Professor of the *Hebrew* Tongue. But the latter disowned the Notes, because, as he pretended, *Robert Stephens* had inserted among them things which favoured the Protestants. This Edition was censured several times by the Doctors of the *Sorbon*, against whom *Stephens* briskly defended himself. Notwithstanding all their Censures, this Edition was afterwards printed at *Salamanca*.

(1) Some have imagin'd that *Leo Juda* was originally a Jew, but they were mistaken.

(2) This Version was publish'd in 1544, with Prefaces that are well worth reading, and short Notes to explain the Text.

(3) *Simon Hist. Crit. des Versions*, c. 23.

* We forgot to observe before, that *Erasmus* did not put this Passage in his first Editions of the *New Testament*, because he found it not in the Greek Copies; but having afterwards met with it in a Manuscript in England, he put it in the following Editions. (4) *Comment. ad loc.*

Of all our *Latin* Versions, none hath made more noise than *Castalio*. that of *Sebastian Castalio*, Professor of the *Greek* Tongue at *Basil*. It was vastly run down, upon its first appearance, by *Theodorus Beza*, and the rest of the *Geneva* Divines, who charged it with Impiety, and did not spare the Author of it in the least. What chiefly gave offence in this Version, was, 1. That *Castalio* departed in some places from the Protestants System, concerning Predestination, Grace, and Free will. 2. That he affected an Elegance which was suitable neither to the Simplicity nor Majesty of the Sacred Writings. Nothing could indeed be more specious than what this Author proposed to himself in translating the Books of the *Old* and *New Testament*, according to the Purity of the *Latin* Tongue: Namely, thereby to engage some over-nice Persons to read the Holy Scriptures, who had an Aversion to them, upon account of the rough and uncouth Language of the common Versions. But surely, he could have arrived at this end, without departing so much from the Style and Manner of Writing of the Sacred Authors, as he hath done. For, besides the false Elegance and over-strained Politeness, which he is justly blamed for, he oftentimes takes more liberty than a faithful Translator ought to do. We shall alledge some Instances of it taken out of the *xxvi*^a Chapter of the *Acts of the Apostles* at the first opening of the Book (s). In the eleventh Verse, instead of rendring the word *Synagogas* by *Synagogues*, he translates it *Assemblies* (t), which is ambiguous, and even unintelligible in this place. In the same Verse, instead of *to blaspheme*, he translates *to speak impiously* (u), which hath no determinate Signification. In the eighteenth Verse, instead of these words, *That they may obtain, by Faith in me, Forgiveness of Sins, and their Lot in the Inheritance of the Saints*; he hath rendred thus (*), *That they may have the same Lot as those which shall be sanctified by Faith*; joining *by Faith* with *sanctified*, whereas it ought to be joined with *to obtain*. Which is all a piece of Affectation to remove the Idea of an *absolute and unconditional Election*. This Edition hath notwithstanding met with abundance of Admirers, and hath had several Editions. He translated the Bible afterwards into as uncouth and barbarous a *French*, as his *Latin* Version is elegant.

† *Castalio* was born in Savoy, and 18 Years Professor at *Basil*.

(s) The Edition we use is that of 1555, which is dedicated to Edward VI.

(t) Collegia.

(u) Impie loqui.

(*) — Eandem cum eis sortem consequantur, qui fide mihi habenda sancti facti fuerint.

Among

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Among all the *Latin* Versions made by Protestants, none is more universally liked than that of *Theodorus Beza*. *Chamier* (w) gives it the preference above all the rest. *Rivet* hath bestow'd very great *Encomiums* upon it, in his Preface to the Version of the *Old Testament* by *Junius* and *Tremellius*, at the end of which *Beza's* Version of the *New* had been joined. A *Geneva Divine* (x) found it the most exact of all, and wished it was introduced into Churches and Schools in the room of the *Vulgate*. This Translation did not meet with the same Approbation from the *Roman Catholics*, who, perhaps, out of *Prejudice*, accused *Beza* of having accommodated his Version to his *Prejudices*. Tho' it hath been several times printed in *England*, yet the *English* have not expressed the same value for it as the rest of the Protestants. It was even judiciously enough criticized upon in several places by a *Canon of Ely* (y), who had been put upon it by the Bishop of that Diocese (z). Bishop *Walton* (a) is of opinion, that *Beza* hath been justly charged with having departed from the common reading without necessity, or having on his side the Authority of the Manuscripts, and also with deciding frequently in a magisterial way, and having substituted mere Conjectures to the words of the Original. But it is only reading this Version, to be satisfied of the contrary. The account *Beza* gives in his Preface of the Method he had followed, is far from those peremptory Airs which he is charg'd withal. If he hath not always follow'd his own Rules, this is a fault common to him with all Translators. Dr. *Mills* hath kept no more Moderation than *Walton* in the Judgment he hath passed upon this Version.

However, it cannot be denied but that *Beza* was best qualified for such an Undertaking. He was a perfect Master of both Languages, and supposing he was not so thoroughly skilled in *Hebrew*, as some pretend, yet he tells us that in translating the *Hebraisms* he had the Assistance of Persons very well versed in that Tongue. Besides, he had before him a greater number of *Greek* Manuscripts, than any of those that had undertaken the same work before him. And accordingly he hath taken care to set down the *various Readings* in his Notes, and finds fault with others for not having done the same, and thereby given every

(w) Panstr. T. i. l. xii. c. 1.
of Huntington, 1579.

(x) Walton Proleg. Diss. iv.

(y) P. Loisselier de Villiers in his Letter to the Earl of Huntington, 1579.

(z) John Bosse in 1556.

(a) Lancelot.

one an Opportunity of chusing the best. All that he can be blamed for, is his Partiality in expressing a greater regard for the *Latin* than the *Greek* Fathers. But, after all, his Version must be allow'd to be the best of all made in those times, except the *Zurich* Translation*.

* I shall now subjoin a short Account of our *English* Translations.

" We are told by our *English* Historians, that some part of the Bible was translated in the beginning of the 8th Century into our vulgar Tongue, which was then the *Saxon*. *John de Trevisa* assures us, that Venerable *Bede*, who flourished about the Year 701, translated the whole Bible into the *English* *Saxon*. There are some who affirm that *Adelm*, Bishop of *Sherborne*, who was Contemporary with *Bede*, translated the Psalms into that Language; which Translation is by others attributed to King *Alfred*, who lived near 200 Years after. There is now extant a Translation in the *English* *Saxon*, done from the ancient Vulgar, before it was revised by *St. Jerome*. It was printed at *London* in the Year 1571, by the care of *John Fox*, and by the Order and Direction of Archbishop *Parker*. A Translation of the Psalms in the same Language was printed by *Spelman* in 1640.

" *John Wicliffe*, who flourished about the Year 1360, translated the whole Bible from the vulgar Version of *St. Jerom*, and finished it in the Year 1383. This Translation was never printed, but there are Copies of it in several Libraries, as *Cotton's*, *St. James's*, at *Lambeth*, &c. There is also a very fair Copy of the New Testament, in this Translation, in the University Library at *Cambridge*.

" *John de Trevisa*, who died in the Year 1398, did also translate both the Old and New Testament, about the same time, or a little after *Wicliffe*; but whether there are any Copies of it extant, I know not.

" The first time the Holy Scripture Of the *English* was printed in *English*, was about 1526; and that was only the Year 1526; and that was only the New Testament about that time translated by *William Tindal*, assisted by *Joy* and *Constantine*, and printed in some foreign parts. In the Year 1532, *Tindal* and his Companions finished the whole Bible, and printed it in foreign parts, all but the *Apocrypha*. Some time after this, whilst a second Edition was preparing, *W. Tindal* was taken up and burnt for Heresy in *Flanders*: However, the Work was carried on by *John Rogers*. He wholly translated the *Apocrypha*, and revised *Tindal's* Translation, comparing it with the *Hebrew*, *Greek*, and *Latin*. He added Prefaces and Notes out of *Luther*, and dedicated the whole to King *Henry* the Eighth, under the borrowed Name of *Thomas Matthews*; for which reason this has been commonly called *Matthews's* Bible. This was printed at *Hamburg*, at the Charges of *Grafton* and *Whitchurch*.

" It was about this time resolv'd to print the Bible in a large Volume, and to procure an Order to have it set up in all Churches, for publick Use. *Miles Coverdale* was therefore employed to revise *Tindal's* Translation, which he did, comparing it with the *Hebrew*, and mending it in several places. But Bishop *Cranmer* revised the whole after him; for which reason this was called *Cranmer's* Bible.

" Whilst some *English* Exiles were at *Geneva*, during the Reign of *Q. Mary*, they thought fit to undertake a new Translation of the Bible into *English* in that place, and to print it

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"there; from whence it receiv'd the
"Name of the *Geneva Bible*. These
"were *Miles Coverdale*, *Christopher*
"*Goodman*, *Anthony Gilby*, *Thomas*
"*Sampson*, *William Cole*, *William Whittingham*,
"and *J. Knox*. It was first
"printed in 1560, and hath had several
"Editions since.

"But for the publick Use of the
"Church, the Bishops resolv'd about
"this time to make a new Translation.
"Archbishop *Parker* set forward and
"highly promoted this Work, and got
"the Bishops and some other learned
"Men to join together, and to take
"each his Part and Portion, to review,
"correct, and amend the Translation
"of the Holy Scriptures in the vulgar
"Tongue. This Bible was published
"in the Year 1568, in a large Folio;
"and called *The Great English Bible*;
"and commonly also *The Bishops Bible*,
"as being translated by several Bishops.

"In the Year 1583, one *Laurence*
"*Tomson* pretended to make a new

"Version of the New Testament from
"*Beza's* Edition, together with a
"Translation of *Beza's* Notes. But
"he has very seldom varied so much as
"a word from the *Geneva* Translation.

"The *Papists* by this time finding it
"impossible to keep the People from
"having the Scriptures in the vulgar
"Tongue, thought convenient to make
"a Translation of it themselves, and
"accordingly in the Year 1584, published
"a new Version of it printed at
"*Rheims*, and from thence called the
"*Rhemish Translation*. It was refuted
"by Mr. *Cartwright*, and Dr. *Fulke*.

"But the last and best Translation
"of the Bible into *English*, is that
"which was made towards the beginning
"of the last Century by order of
"*K. James I.* and is now in use among
"us. The chief Hands concerned in
"this Work, were Bishop *Andrews*,
"Dr. *Overall*, Dr. *Duport*, Dr. *Abbot*,
"&c."

For a fuller Account of all these Translations,
"see *Bibliotheca Literaria*, N^o IV.



The End of the Introduction.

